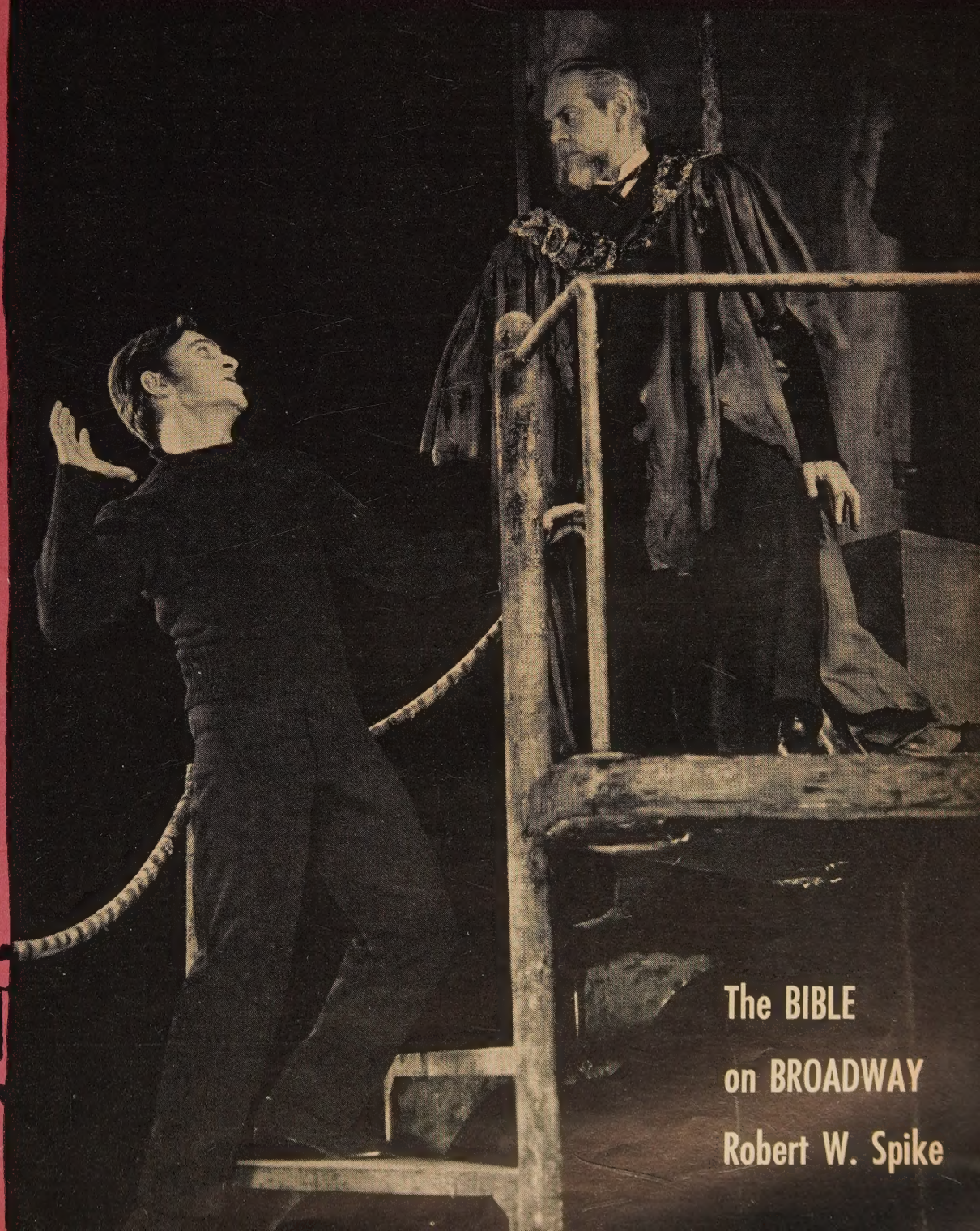
UNITED CHURCH HERALD

VOL. 2, NO. 3 JANUARY 29, 1959



The BIBLE on BROADWAY

Robert W. Spike

FROM THE CO-PRESIDENTS' VIEWPOINT

WE MUST NOT FORGET that in our time one form of the Christian ministry which once was almost wholly of an emergency, temporary nature has taken on for the foreseeable future a permanent character.

I refer to the chaplaincies to our armed forces, in which at present probably a hundred or more ordained ministers of the United Church of Christ are engaged.

Something of the varied activities, the problems, the pastoral spirit and the ecumenical awareness of these ministers of ours seemed to me to be exceptionally well reflected in a letter recently received from the Rev. Daniel T. Saylor, Chaplain (1st Lieut.), United States Army, now on duty with our forces in Germany. His letter read in part as follows:

"It has been some time since my family and I have been in the United States. We have tried very hard to keep pace with the merger growth through *The Messenger, United Church Herald* and other sources. . . . I am finding that a chaplain must maintain an exceedingly stimulated mind in order to preach, teach and counsel with the vast and varied congregations to which we minister.

"We have a command composed of several thousand troops and over 600 dependent families. This work is divided among three Protestant and one Roman Catholic chaplains. . . . We have men's, women's and youth organizations. A large Sunday school numbering 300 children functions in the public-school building. A great deal of preaching, teaching and pastoral work is done among both troops and dependents. Large blocks of time are spent on field maneuvers and training problems. This affords an excellent opportunity to draw close to the men and to share with them their troubles, problems, sorrows and joys. For us this whole experience is a humbling yet great ministry. . . .

"It is a Christ-centered ministry. We are in position to influence a great cross-section of our nation. There are many professional soldiers and their families who confess Christ Jesus. There are draftees who will become our future citizens, community leaders and local congregational leaders. I know of at least eight men who have returned to the United States from this command to enter the ministry. This is also true in other Army units. Our commander and his wife, Col. and Mrs. Walter B. Richardson, also of the United Church of Christ, are very active in our total religious program.

"It is an ecumenical ministry. The relationship among chaplains of all denominations is not unlike the growth witnessed among pastors and people of the United States. Christ Jesus as Lord still remains at the center.

"It is a complete and grass-roots ministry. . . . Laymen are actively involved. We have in Europe an excellent religious retreat center with scheduled retreats of the general, denominational and convention nature. . . .

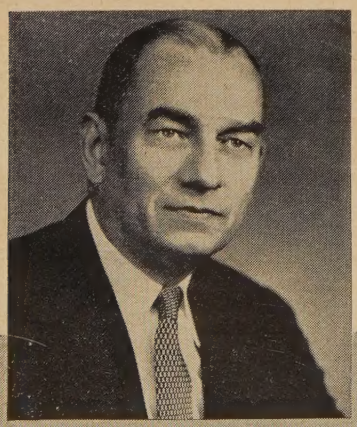
"We have also been offered the opportunity to meet and work with pastors and people of the German Evangelical Church. It is out of our great Protestant background that we can better understand an approach to the ecumenical future of our own United Church. Our prayers continue with you in this adventure and we ask your continued prayers for all chaplains in our part of this great experience. Both will be successful only through the help of God."

Chaplain Saylor enclosed several leaflets explaining the retreat center to which his letter referred. The center is located at Berchtesgaden, Germany—a place known to the world as the site of Adolf Hitler's luxurious leisure-time headquarters when that dictator was in power.

Its present significance as the location of a religious retreat for men in uniform was expressed by one of them, Pfc. Russel K. Hackman, in these lines:

It's peaceful here.
It's night and the rain has stopped.
A small mountain stream bubbles on its way.
The Alpine valley smells of fresh pine.
The few stars shine like diamonds cut by God.
The moon sends its fluorescent glow over the quiet land.
Yes, it's peaceful here,
For hand in hand we walk with God.

All this will remind us of those pastors and congregations in far places of the world, differing from us at home only in that they are wearing the uniforms of the Army, Navy, Air Force or Marine Corps, many of them fellow-members with us in the United Church of Christ.



James D. Wagner

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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UNITED CHURCH HERALD

VOL. 2, NO. 3 JANUARY 29, 1959

COVER STORY: Archibald MacLeish's play, "J. B.," in which he translated into contemporary terms the problems posed in *The Book of Job* has arrived on Broadway and some critics are calling it the most brilliant and best play of this or, perhaps, many seasons.

"J. B." is a "morality play" in the sense that its author —a poet and writer of recognized eminence—brings to the stage the great issues of suffering and faith, justice and injustice, embodied in traditional characters taken from great religious writing.

Our cover photograph presents the distinguished Raymond Massey (right) in his benevolent and believable role and Christopher Plummer who is "brilliantly diabolical." Read Dr. Spike's article on page 4.

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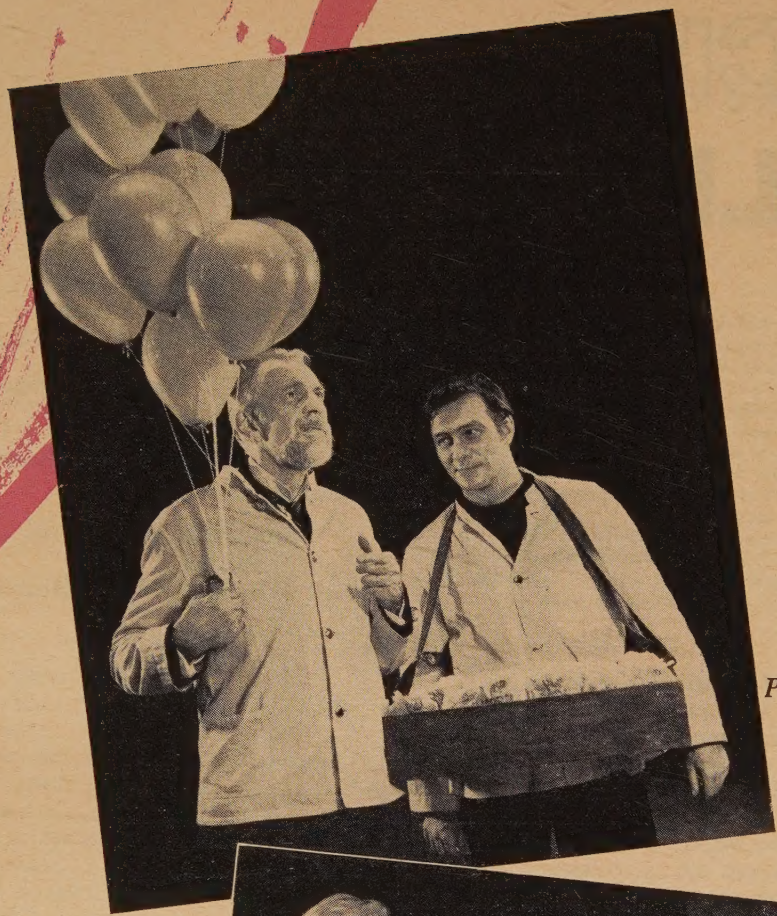
THE BIBLE

ROBERT
W. SPIKE

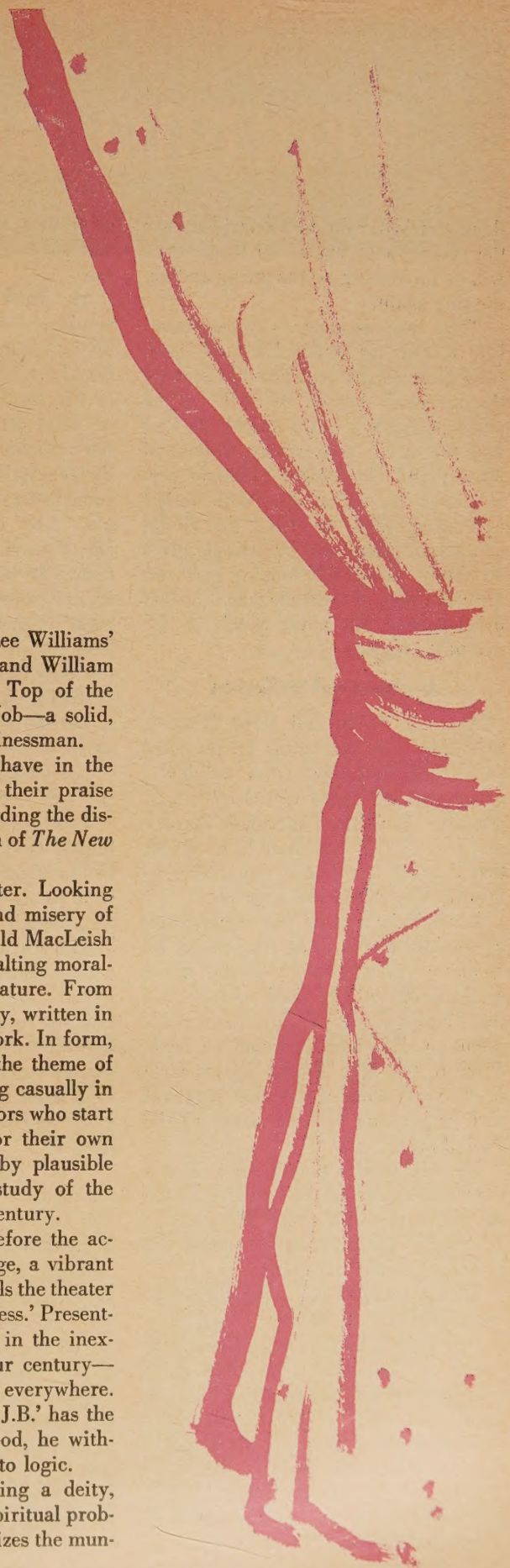


Raymond Massey and Christopher Plummer give powerful performances as circus hands who don masks to portray God and the devil

Pat Hingle as J.B. or Job and Nan Martin as his wife (both wearing evening dress) portray a pious, well-to-do couple tormented by series of overwhelming disasters.

N BROADWAY

A modern-day study of suffering based on the Book of Job



THE MOST ARTFUL of America's theater magicians have brought to Broadway a brilliant production of Archibald MacLeish's verse drama "J.B."

The distinguished man of letters, a poet and author of recognized eminence, has used *The Book of Job* as the basis for what some critics have called "the best play of the season." Mr. MacLeish has written that the ancient structure of *The Book of Job* was the only one that seemed appropriate for our generation's despair and hope.

The play-within-a-play technique is used here with particular success. Two down-at-the-heel actors, temporarily working in a circus, are cast in the parts of God and Satan, using masks, while the familiar story of Job's travail is played out between them. Contemporary catastrophes—death in modern war, automobile crashes, atomic destruction—are used as the tools of Job's testing. The three friends in the Job narrative are depicted on the stage as a Marxist, a psychiatrist and a modern clergyman, and each offers his explanation of Job's suffering.

The play is brilliantly cast. Raymond Massey plays the actor who impersonates God. Christopher Plummer, the Canadian Shakespearean interpreter, is magnificent as Satan's spokesman. Pat Hingle, veteran of Tennessee Williams' "Cat on a Hot Tin Roof" and William Inge's "The Dark at the Top of the Stairs," acts the modern Job—a solid, successful Midwestern businessman.

The New York critics have in the main been extravagant in their praise of the MacLeish play, including the distinguished Brooks Atkinson of *The New York Times* who writes:

" 'J.B.' is classical theater. Looking around at the wreckage and misery of the modern world, Archibald MacLeish has written a fresh and exalting morality play that has great stature. From every point of view the play, written in biting verse, is a unique work. In form, it is an improvisation on the theme of *The Book of Job*. Beginning casually in a circus tent with two vendors who start playing God and Satan for their own amusement, it progresses by plausible means into a shattering study of the condition of man in our century.

"There is no curtain. Before the actors saunter silently on stage, a vibrant setting by Boris Aronson fills the theater with a feeling of 'unearthiness.' Presently we are deeply involved in the inexplicable catastrophes of our century—death and violence, misery everywhere. Although Mr. MacLeish's 'J.B.' has the best of reasons to curse God, he withholds that final surrender to logic.

"Mr. MacLeish, not being a deity, has no solution to 'J.B.'s' spiritual problem. His conclusion recognizes the mun-

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Dr. Spike is general secretary for program of the CC Board of Home Missions. Photos by Friedman-Abeles, New York.

Continued on next page

dane, timeless realities: Men will endure the catastrophes visited on them; men will go on picking up the pieces and beginning again.

"The performance is magnificent. Elia Kazan has directed a bold, carefully modeled performance that conveys the spiritual passion of 'J.B.' as he passes through a bitter ordeal. As God and the devil, respectively, Raymond Massey and Christopher Plummer preside over the central story with humor and admiration. As 'J.B.,' the victim of modern calamities, Pat Hingle gives an almost unbearably moving performance of a man of fortitude who is almost overwhelmed but never yields to the evil of his time."

Undeserved Suffering

Kenneth Tynan and Jerry Tallmer, two other very discerning critics, have raised questions about what the play is really saying. There is indeed a real question about the permanent literary merit of "J.B.," but there is no doubt that the play is of great importance to faithful Christians and Jews alike.

It would be a great pity if playgoers or readers should think that this is an accurate transliteration of the mood and message of *The Book of Job*. And this certainly was not Mr. MacLeish's intention. However, it would be beneficial if the play should send people back to a reading of this most poignant and penetrating Hebrew study of the stuff of faith.

Mr. MacLeish's play is in reality a modern footnote on the first level of the subject matter with which *The Book of Job* deals—the problem of undeserved suffering visited upon man.

The theme of "J.B." is the distraught good man's cry to heaven: "God, show me my guilt." All the easy answers provided by communism, psychoanalysis and institutional religion are knocked down and there remains only man's determination to live and his belief in love as an analgesic of that process.

The contrast with the biblical *Job* is a fascinating one because it reveals such a contrast between the theological assumptions of our time and those of ancient Israel.

Mr. MacLeish's play is substantially the voice of the disillusioned rational liberal, who turns to life itself or nature or what have you as self-authenticating. For the generation that has come through that trauma, "J.B." is undoubtedly a convincing statement. It is of great significance that the mask representing the Almighty in the play is the mask of Zeus.

But the God of "J.B." is not the God of *Job*, nor is the reconciliation —if it can be called that in "J.B."—that of *Job*.

There is never a question of God's existence in *The Book of Job*. He is a living being, not life, though he may be hidden for a time. More than that it is not the solution to the question—What is real?—that ends the biblical drama. It is the establishment of a living relationship between Job and his God. The existence of each has been explored and, in a sense, refined—creature and Creator—and Job knows that his redeemer liveth!

"J.B." both reflects and illuminates the modern way of slicing all meaning into two parts. Life either adds up to being ultimately good or ultimately bad. Suffering must always carry overtones of vindication or it seems to be on the debit side of the ledger. The play seems to call for some such sense-making interpretation that can be imposed on the tragedy that confronts the good man. But through the main part of the drama it honestly reflects the impossibility of doing this. It is at least a question, however, whether Mr. MacLeish's denouement is not such an artificial partitioning of existence.

As J.B.'s rebellious wife, Sarah, Nan Martin gives sensitive performance which is forthright and touching.

The main theme of *The Book of Job* would seem to be, in part, the acceptance of seemingly meaningless suffering—but within the embrace of God's power. In the biblical story, suffering is not seen as a way through to God or to anything. It cannot, however, be excluded from the really more basic question—how does a man know God? This is where *Job* goes beyond "J.B." It leaves the initial question and moves on to the core of the religious experience itself.

"J.B." can be purchased in book form. It would serve as a stimulating companion study to *The Book of Job*. This attempt to translate into contemporary terms the problems posed by Job certainly illuminates in a dramatic way the ancient story. Even more important, the contrast between these two dramas as suggested above makes an excellent device for understanding the fundamental difference between the theology of the biblical world and our own somewhat thinner imitations.

THE DILEMMA OF DUAL CITIZENSHIP

JOHN L. SCHMIDT

THE DILEMMA of the committed Christian continues to be that he has a dual citizenship. He is a part of the world fellowship and yet apart from it, having been called out and set apart as a member of the household of God with his citizenship in heaven.

Christian Community

He belongs to a Christian community called the church. But the church is within and a part of that larger fellowship made up of the people of the world. Therefore his problem is—in part—that of the relationship of the Christian community to the world fellowship.

Obviously the Christian community cannot exist in splendid isolation from the world nor can it escape involvement in the affairs of the world. So the mission of the church is complicated by the fact that its members are members of other fellowships as well and that its uniqueness lies not in the "separateness" of its membership.

If there were none of the "world" within the church, it would be a fairly simple matter for the Christian community to look at the secular community and say, "This is what we want you to do." But those who comprise the Christian fellowship are also members of and have an allegiance to clubs, labor unions, political parties, merchants' associations and fraternal organizations.

For this reason, some of our learned discussions about what the church ought to be saying to labor or management or government are decidedly unrealistic. More often such discussions actually take place in the conscience of a man as he asks himself what his loyalty to the Christian ideal requires of him as he faces the problems with which he must deal as a citizen of the world.

The Christian nevertheless does not resign himself to the suggestion that the church can be nothing more than an expression of the culture in which it finds itself. He insists on believing that in a very real and important sense Christians are "peculiar people, a royal priesthood." He visualizes the Christian community as a part of but, in a radical sense, apart from the larger fellowship in which he finds himself.

This picture was given in *Acts* 27 when Paul and his companions were aboard a ship bound for Rome. Threatened with shipwreck, the passengers were on the brink of despair. Paul thereupon came forward and said: "Men, you should have listened to me and should not have set sail from Crete and incurred this injury and loss.

Heartening Word

"I now bid you to take heart; for there will be no loss of life among you, but only the ship. For this very night there stood by me an angel of the God to whom I belong and whom I worship, and he said, 'Do not be afraid, Paul; you must stand before Caesar; and lo, God has granted you all those who sail with you.' So take heart, men, for I have faith in God that it will be exactly as I have been told."

Paul was a part of the group, just as the Christian community is a part of the world today. They were "all in the same boat" and their problem was his problem, too. He could not stand apart from them in their plight. But because he was living a two-dimensional life—conscious of a relationship with what was above him as well as around him—he had a word to say which could not have been said by anyone else on board.

The first part of his message was the equivalent of "I told you so." "You should not have set sail from Crete." Often such criticism is considered bad taste, probably because few of us care to be reminded of the mistakes we have made in the face of counsel from those wiser than ourselves.

However, if we are serious about wanting to learn the lessons of history and to profit by the experiences of the past, we ought to be gracious and humble when someone in a position to do so points out that our desperate human situation is the result of our insistence upon using what we call common sense instead of listening to the voice of God.

World's Hope

One of the distinguishing marks of the community represented by Paul was that it had a message from God. "There stood by me an angel [messenger] of the God to whom I belong." The others had common sense. Paul had a sure word from the Lord of whom we sing, "Boisterous waves obey thy will when thou sayest to them, 'Be still.' " A gospel has been committed to us and this gospel, in the words of the Evanston Assembly, is the hope of the world.

Paul also had a sense of personal relationship with the God whose word he spoke—"the God to whom I belong." He knew he was not his own; that he had been bought with a price. It has been said that the trouble with the world is the absence of an apostrophe in the phrase "Men trying to be gods." Without the apostrophe we have men trying to deify themselves. When we insert the apostrophe and say, "Men trying to be God's," we have men acknowledging God's complete claim upon their lives.

This is the basis of Christian stewardship and our hope for getting away from the old idea that we are "paying dues" to the idea of responsible living in the conviction that "The earth is the Lord's and the fulness thereof, the world and those who dwell therein." But our witness to the world is not going to be profoundly effective until somehow this

(Continued on page 32)

Dr. Schmidt of Highland, Ill. is president of South Illinois Synod of the E and R Church and a member of the Joint Publication Committee for *United Church Herald.*

Parents can help their children learn . . .

. . . The meaning

A NEW AND WHOLLY unexpected crisis hit our family the other day. We need counsel in high finance! The wolf hasn't been driven from our doorstep, let me add; it is just that our son's income has suddenly increased 200 per cent. In the attempt to give guidance the father and mother of this household have been forced to consider such concepts as the attitude toward work and the meaning of money.

Rising Wages

David is 9 and has been receiving regularly a few cents over and above his fixed weekly needs in school fees and other definite commitments. But the other day he had the opportunity of taking over a friend's paper route. After family consultation (in which responsibility and the idea of service and remuneration were discussed) he accepted the proffered route. Now he receives two pieces of folding money plus a few coins each Tuesday. (He chose to pick up the cash at the newspaper office personally rather than having it sent through the mails!) What is our job as parents in this situation?

Nor is this the only problem. Margaret has just started to kindergarten. Until recently she was quite happy to receive "two brown pieces of money" when her brother got his weekly allowance. Occasionally a "white piece"—a nickel—was added as a bonus. She played with the coins, transferring them from piggy bank to purse and back again. But now she is becoming acquainted with "purchasing power," and the family treasurer is faced with a strong demand for a raise to "two dimes and a nickel"! This is a hike of 350 per cent over even the bonus week! Do you wonder why we're looking for a mediator?

We parents are faced with the task of interpreting for our children the meaning of money and the wise use of resources. We consider it a privilege rather than a burden. It has its hilarious moments but at heart it is a deadly serious business. Our budding businessman must constantly be reminded that his weekly pay represents "value received" in terms of service—in his case papers delivered on the doorstep rather than somewhere on the lawn. He is beginning to understand also that he is laying the foundations of his own reputation, for better or for worse, by the way he handles his responsibility. He is aware, too, that his work will reflect not only upon himself but also upon "paper boys" in general. This job has ramifications far beyond his earlier understanding of it (and beyond that of his parents, too) when he thought only about the weekly pay day.

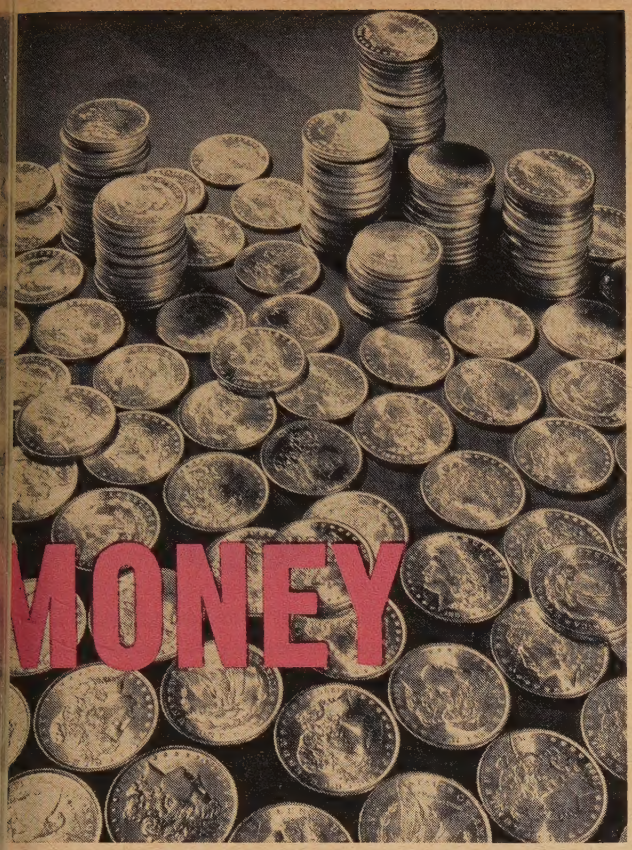
Sometimes we wonder whether such responsibility is too great for a 9-year-old. Have parents a right to place a child of this age in such a precarious position? In our case it was a family decision and we're all learning together. We are determined to make it a valuable experience for all of us whether it be of brief or long duration. Of one thing we are certain: it has forced us to rethink the whole concept of stewardship and responsibility.

Basic Ideas

As we have tried to guide our son in this particular problem we have had to evaluate our own concepts. To our embarrassment we have found that our own practices do not always measure up to the principles and standards which we expect him to exercise.

As we see it, here are some of the basic ideas involved:

1. Money represents compensation for services rendered. We have the constant responsibility of honestly evaluating our contribution of work and in-



WALTER E. DOBLER

vestment of self so that we see money as remuneration first and second as the means to satisfy our wants.

2. Work is our contribution to the welfare of the community. We have the difficult task of interpreting our interdependence, either as members of the family or of the larger community. We must make clear that only as we pool our talents can we live comfortably and harmoniously as neighbors in our community.

Voluntary Work

3. Work does not always carry a price tag. This is a real stickler! Our children must come to see that the responsible citizen must do many things for which he neither receives nor should expect monetary returns. In the home it is chores and in the community it takes many forms, such as serving on committees, teaching church school, participating in fund-raising activities and working as volunteers with welfare and community agencies.

4. Money represents power. With it you can merely satisfy your own needs and wants or you can use it for the larger good. It can be invested in activities that benefit society or it can be used to "buy" friends and manipulate people. This distinction is difficult enough for adults; how can we help the younger members understand?

5. Possession of money demands discriminating choices. A constantly broadening understanding of one's responsibility and the exercise of self-discipline must govern its disposition. Here is the chance to begin the development of a scale of values which will be implemented by the disposition of our labor and resources. How it is done is probably the most telling witness of our whole outlook on life.

As we have sought to interpret these rather abstract ideas in our own family situation we have become aware of various important truths. Among them is the relative nature of our understanding of these principles. First of all we realized how far we as parents still are from achieving the ideal which our Christian faith demands.

In the second place, we have seen clearly that we cannot arbitrarily impose even our imperfect understanding upon our children. We have had a few decades' head start and have learned much through trial and error as well as through insights gained over the years. We cannot honestly require immature children with limited knowledge and experience to adopt our standards without protest or question. So we must bear with their immature actions, guarding them where it becomes necessary but constantly helping them in their own growing understanding.

Refreshing Honesty

Third, we are learning that children often have much to teach us. In their "innocence" they are at times surprisingly profound and much closer to the ideal than their elders. Their refreshing though penetrating honesty, unclouded by conventionality and the demands of our "caste culture," has repeatedly forced us to reconsider our "pat" answers.

Of one thing we are certain. The home offers more opportunities for a "study in depth" of the whole field of stewardship than we had ever dreamed. After the stark reassessment which our children's questions and problems have forced upon us, our one hope is that when they in turn must face these issues with another generation, they will be better prepared than their groping and fumbling elders.

Mr. Dobler is secretary of adult work and family life for the CC Board of Home Missions' Division of Christian Education. Photo by Philip Gendreau, New York.

A MESSAGE FOR RACE RELATIONS SUNDAY FEBRUARY 8, 1959

EDWIN T. DAHLBERG

MANY HUNDREDS of years before Christ was born there was a prophet in the Old Testament whose name was Micah. He raised the question:

". . . what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

As a nation we are not walking as humbly with our God as we ought. North, south, east and west, too many are walking either arrogantly or complacently—and this at a time when the shadows of injustice are falling more and more ominously across the landscapes of our national life.

Vigorous Answer

Micah's question calls for an immediate and vigorous answer in our time, particularly in the field of race relations.

The Supreme Court decree outlawing segregation in the public schools came like a burst of sunlight and hope to millions of people who had been denied justice and equality in education. Now the clouds of fear and violence have rolled over the entire American scene. They darken our efforts toward integrated housing, education, recreation, industry and religion. They threaten our integrity and our unity as a nation. They shadow the witness for Christ in the non-Christian world. Every racial incident, whether in Chicago, New York, Montgomery or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians and undermining the fundamental values of our society.

What is the trouble?

Too long have we acquiesced in a system which is riddled by prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society. The acquired prejudices of many adults contribute to the difficulty. Thus, prejudice in the heart and injustice in society reinforce and perpetuate each other.

Rather than apportioning blame upon this section or that section of the land, we must accept responsibility as one nation under God to bring about justice and equality for all people.

Attempts to justify racial segregation and discrimination are often based upon false theology, wrong biology and bad economics.

Many people bolster their ideas about white supremacy with the story in *Genesis* 9 where Noah cursed his son Ham for looking on Noah's nakedness during a drunken debauch. "A slave of slaves shall he be to his brothers," said Noah of Ham's son Canaan. There is not the slightest evidence that this incident had anything to do with the origins either of racial variation or human slavery. We should toss this erroneous interpretation back where it belongs, in the dark abyss of human ignorance. It was Noah not God who pronounced the curse. Noah's anger did not change the pigmentation of his grandson's skin.

There are those who contend that the blood of the white race is of a type superior to that of any other race. Biologically there is no evidence to support this contention. Also, the Christian religion refutes it. Man's value in God's sight is not determined by blood but by the dignity God gave him.

Segregation is bad economics. In the long run any nation that tries to sustain a double racial system of education, transportation and other public services, as well as racial discrimination in employment and housing, is doomed to lose out in our kind of world. Our nation cannot afford this waste at a time when every human resource must be used effectively to assure the nation's future welfare and its participation in the creation of a better world. Racial brotherhood is good economics in spite of temporary difficulties.

Responsible Citizenship

Experience has made it abundantly clear that where people associate freely without regard to race, there is ultimately a more wholesome community, a more responsible citizenship and an enriched culture. The churches must take the lead in bringing this to pass. They must set their own houses in order. At the same time they must work to create a society that affords full opportunity in every aspect of life for all persons.

". . . what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

The teaching of the Bible is clear. God is no respecter of persons. He made man in his own image. There is in the scriptures no distinction among white men, black men, red, yellow or brown.

All of us have sinned and come short of the glory of God. Racial segregation is sin. If we are the servants of sin, we are slaves. If we have been redeemed through Christ and know the truth that makes us free, we are moved "to do justice and to love kindness." This is the good news of the gospel, whereby we may walk humbly with God and enter into his kingdom.

Dr. Dahlberg, minister of the Delmar Baptist Church in St. Louis, Mo., is president of the National Council of Churches.

POINT OF NO SURVIVAL . . .

AN EDITORIAL

When the United States successfully orbited its four-ton Atlas intercontinental ballistic missile the week before Christmas, mankind passed what may be remembered through the years as one of its most fearsome milestones!

For despite the "heavenly" yuletide message of "peace on earth and goodwill toward men everywhere" broadcast from our "talking" satellite traveling its elliptical path, its jubilant architects boasted that the Atlas has "achieved the status of an effective military weapon." There is, the advocates of "rocket diplomacy" asserted, no known defense against this awesome artifact of man's ingenuity.

Greater Destruction

Spanning continents at the rate of 17,000 miles an hour, the Atlas with an atomic warhead, we are told, is capable of laying waste vast areas of the inhabited earth by immediate destruction and by the slower death of radioactive fall-out. The devastation it can wreak is greater than that of all conventional bombs loosed in World War II.

As though to counteract the "prestige" advantage that the United States had obtained by the successful launching of the Atlas and perhaps to underline Nikita Khrushchev's most recent threats as to what the Muscovites will be able to do in a possible World War III, the Soviet Union in turn shot off its sensational cosmic rocket that, as we write, is hurtling around the sun as man's first solar satellite. Whereas Atlas was an intercontinental rocket, "Mechta" (Dream) is interplanetary.

To have constructed this magnificent space vehicle, to have designed the delicate instruments for gathering and communicating information about our solar system and to have harnessed the power that sent "Mechta" on its course of hundreds of thousands of miles is unquestionably the greatest achievement thus far of the Space Age.

With what awe-struck incredulity must one who scans the Atlas' and "Mechta's" implications view our situation! Who in his right mind can delude himself as to the military, as well as the scientific, economic and diplomatic, potentialities of these swiftly flying inventions of man's creation? Has mankind, as some grimly contend, reached the point of no survival? But who — if animated by goodwill — can fail to envisage and enjoy in prospect the potential value of these "split-personality" phenomena? Possibilities for good beyond the dreams of mankind are clearly present; those for evil are menacingly obvious!

Let it be said here and now — to avoid misunderstanding — that well-intentioned demands for the halting of research in the thermonuclear and missile field seem to us unrealistic. So insatiable is the curiosity of Adam's breed that once the veil of mystery has been parted at whatever point there is no rest until all possible knowledge has been brought to light. The human intellect claims the right to think and the privilege of knowing. The course of modern science leads inexorably on!

Nevertheless, in the fantastic complex of possibilities confronting us, there are at least three specific and practical steps that can lead forward from possible world anarchy and annihilation to survival, freedom and peace:

1. The first of these is what Woodrow Wilson, in another connection, called "pitiless publicity." A continuing tight security ban on information in respect to developments in the nuclear and missile fields will most certainly augment the growth of mass anxiety!

Full realization of the potentialities, both for evil and for good, bound up in such instrumentalities as four-ton missiles equipped with atomic warheads is a prime requisite for helping us face the full implications of life in this atomic age and of rational attempts to control use of the atom and outer space in the interest of humane progress.

2. A second step called for is a system of social control by which these products of atomic and missile research may be brought under civilized global control. This is precisely why, for example, there is now more urgency than ever in the proposal that we establish a UN space agency and a global atomic energy commission.

Unexampled Imagination

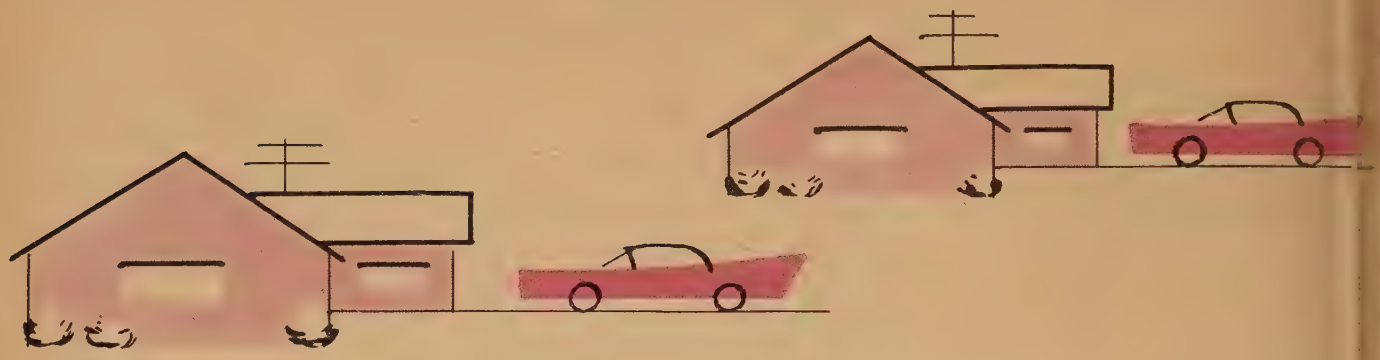
This would be obvious to all men everywhere were human affairs being conducted on a reasonable basis, but nevertheless there does appear to be a growing recognition throughout much of the world that these latest heralds of atomic destruction by push-button warfare must be brought under the earliest possible control.

And it behooves the United States to prepare—morally, spiritually, economically—for the exigencies of this new epoch and to gird itself with unexampled boldness and imagination to the end that this age of science shall not be the threshold of total destruction but instead an era of peaceful progress!

3. In the final analysis, much depends on the direction taken by man's compulsive drives. Goodwill alone, no matter how intelligent, has not always proved sufficient for life's importunate demands. Should creative Christian impulses be made predominant, on the other hand, prospects for survival would be distinctly favorable.

The faith which can speak most effectually to our situation now is nothing less than ethical Judeo-Christianity, strong and vigorous, ready to lay its hand on the discoveries of all the sciences and on all the complicated apparatus of civilization to govern and to employ them for the universal welfare of mankind. AVM

Though conformity is said to be our American pattern, the author asks . . .



JAMES M. GUSTAFSON

IF WE ARE TOLD just once more that we are a nation of conformists, I suppose most of us will respond in utter boredom.

The Protestant "middle class," living in suburbia, has been particularly flayed with this charge until it has become morally numb. We have read it in books and magazines. Television dramas portray our "other-directedness." Sociological studies tend to substantiate the impressions of today's writers that conformity is the pattern of life in America.

Contemporary Pattern

Preachers have convinced us that it is something of the contemporary shape of sin. Cultural analysts see it as a degradation of the creative springs in our civilization. And many times the charge has been made in such a general fashion that we have not been able to see its particularities. It has been like condemnation for sin in general without an explanation of the actions that manifest our sin.

Because the charge of conformity is commonplace does not mean that it is necessarily false. But we can ask some questions about it. Conformity to what? This is an interesting question, for we have come to use the word as if there was a thing called "conformity." The term has meaning only insofar as we know to what we are conformed. Dietrich Bonhoeffer, for example, makes a good case for the Christian life as life "in conformation to Jesus Christ." The pattern is an old one in Christian ethics.

The issue is not conformity, but conformity to what? What is the pattern, the image, to which our lives are conformed? In this sense, as many observers have indicated, even those we call "nonconformists" are conformed to a pattern of what is understood as nonconformity by other social circles. The "Dharma bums" of the "beat generation" may have had a moment of rebellious anarchy, but now the patterns of "beatness" are set. One must conform to the pattern to be a part of this esoteric cultural sect.

Perhaps we can get at the problem of existence in our time by making a different distinction. Hannah Arendt, in a recent book, *The Human Condition*, makes a number of distinctions that are useful in understanding the state of contemporary life. Here I shall consider only one of them, namely the difference between behaving and acting.

One reason we resent being called conformists is that we really want to be self-generating persons. Our sense of dignity and independence seems to be denied by the accusation that we do not make our own decisions and do not find our own patterns of life. A shadow of memory of man the decider, man the initiator, man the purposive actor lurks over us. We do not need to be schooled in the thought of Kant to appreciate the significance of the image that man is capable of responsible action. It seems to be almost a part of conscience; at least a stream of this belief still continues in the tenets of democracy and Christianity to which we give allegiance.

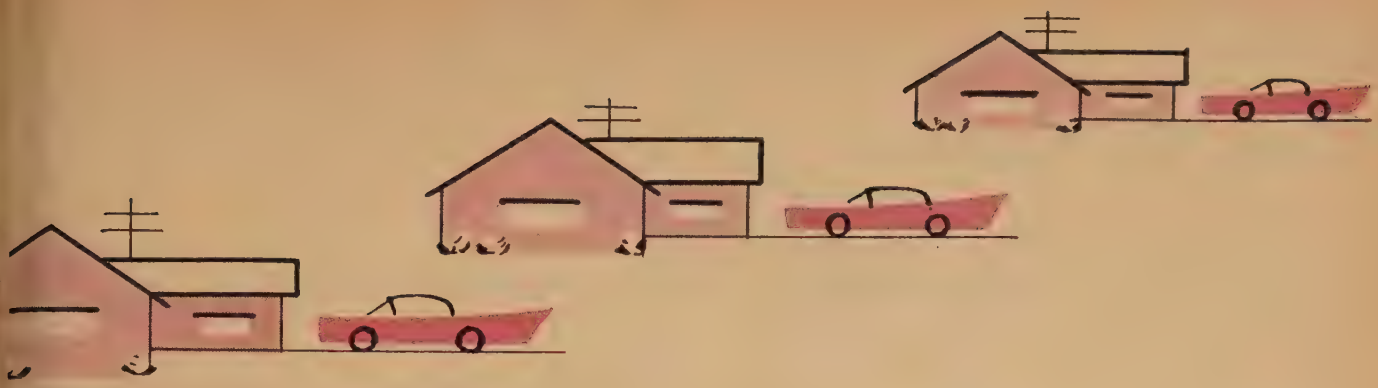
Multiple Images

We do not want to be reduced to an image reflected in the mirror of every group of which we are a part. At times we are urbane and sophisticated—in the words of Paul Holmer, "holding a profound theological paradox in one hand and a martini in the other." At other times we are casual and relaxed, letting our hair down, taking off our jackets and ties, talking about earthy rural things like hogs, corn picking and the immorality of the small town.

At times we are pious and reverent, standing in awe of the great tradition of our Republic before a statue of Lincoln or visiting at Plymouth Rock or standing in the hushed light of Gothic sanctuaries. Sometimes we are boisterous and frenetically funny, charged with humor and in a state of undignity about which we would be ashamed if the "right" people appeared.

Somewhere in all these mirrored images we want to believe there is a "terminal individual," a self that acts, that directs itself. We want to believe that

Dr. Gustafson, a CC clergyman, is assistant professor of social ethics at Yale University Divinity School.



CONFORMITY TO WHAT?

we have decided what images we will mirror, what patterns we will express, what groups we will belong to.

In short, we still believe in acting. To act is to initiate a process with some purpose in mind. It is to risk unpredictability, to begin a process the bounds of which we cannot control. It is to be a self-conscious center, rather than an image mirrored in the groups of which we are a part. To be an acting self is to be more than the sum of our relationships with others; it is to have integrity and unity, always related to others, yet always capable of intentional action.

"American Activism"

To be an acting self is to be a thinking person who does not sponge up globs of information and ideas from whatever sources happen to be exposed. To be an acting self is to maintain a stance over against our sources, to be able to filter facts critically and to reflect upon their meanings.

In our time we have mistaken busyness for "action." We must constantly be doing something. If action were busyness the charge of "American activism" would have more propriety. There is no question but that we are a busy people. We belong to committees, attend meetings, work in our yards, paint our houses, work with do-it-yourself kits and listen to records or watch television. When someone is charged with "not being active in church and community affairs" we mean that he is not busy in the way that we are and the way we think everyone else ought to be.

Even our children must be kept busy with Cub Scouts, piano lessons, dancing lessons, Little League and all the other "activities" (forms of busyness) available to them. Mothers are active (busy) seeing that each child is at the right place at the right time. The child who sits and thinks or dreams is an "inactive" child because to us thinking is not action. Indeed, the busyness of children is given moral approval as a way in which they learn to be "responsible."

Ideologically we are against philosophies of life that deny the ultimate significance of the "individual center" of action. We fight Marxism because it is materialistic, because it holds that the really powerful forces are economic forces and that the arts, religion and other really human qualities of life are effervescing bubbles from this substratum. Marxism reduces man to less than an irreducible individual; he is part of an on-going historical process. He responds to economic and material powers; he does not shape them and mold them. (Yet even some Marxists are actors—the leaders who determine how policy ought to be executed seek to shape history; but most men are required merely to subject themselves to the rules of the game.)

Marxism seems to make men "behave," not act. It sees them being shaped in response to more powerful forces, submitting themselves like pawns to the powers that be. It is morally repulsive to see a self surrender his individuality to other humans, or to less than human powers. Ideologically we are against this.

Behavioristic View

Christian moralists dislike the "behaviorism" in much of our social science. This behaviorism seems to see life as a stream of inevitability, in which there is no break in the chain of cause and effect. If we knew fully the background of a criminal offender we would know why he committed a crime. Indeed, if our understanding were complete we would always be able to predict what people would do under given conditions. But Christians tend to reject absolute predictability. It seems to be less than human, for it does not come to grips with creativity or absolute novelty.

"Behaviorism" as a philosophy of life reduces men to "behaving," to being responders to stimuli, to being the sum total of their relationships with others. The resulting morality is often a mere adjustment to the process of which one is a part, the establishment of a state of equilibrium. No longer are men "actors," self-generators, purposive centers.

Ideologically we also dislike patterns

(Continued on page 32)

JOHN B. FORSYTH

What We Learned on Brotherhood Sunday

As BROTHERHOOD SUNDAY approached it seemed natural to the deacons of the Bushnell Congregational Church in Detroit to invite the minister and choir of a Negro church in the same association to exchange with our minister and chancel choir for the Sunday morning service.

Over the years Bushnell Church has invited several Negro ministers to occupy its pulpit. Our youth groups have visited Negro youth groups and have in turn entertained them. Several Negro choral groups have sung in the Bushnell Church. The officers were thus hardly prepared for some of the reactions to the 1958 exchange with the Rev. Albert B. Cleage Jr. of Central Congregational Church and his church's choir.

Bigoted Protests

Following the evening eight days before Brotherhood Sunday when a metropolitan newspaper carried the story of the proposed exchange, Bushnell's minister, Dr. Benton S. Gaskell, and the church officers received many telephone calls and letters of protest. It was clear that they did not come from members of our congregation. Scrawled notes threatened Dr. Gaskell and the church as if the Brotherhood Day observance were somehow contrary to the law of God. Some of the phone calls were plainly by whites impersonating Negroes. Many of the calls were crude in their tone and some were actually obscene.

When Brotherhood Sunday arrived, worshipers coming to the first service found three or four young pickets handing out literature in front of the church. An examination of this printed matter was revealing. It was very similar to the mail received during the previous week. It cast aspersions on the Negro race as carriers of disease, as disrupters of the social order through a record of crime. It warned against the "mongrelization" of the white race through intermarriage and much of it cited the Bible to prove that segregation is the way of life God intended for the races.

Of the telephone calls received by the minister, by the church office and by several lay members of the church, some were threatening and others were definitely hysterical. The calls, like the letters of protest, gave us no reason for believing they came from members of the congregation. A few, however, came from individuals living close to the church building.

This unexpected response to an observance of Brotherhood Sunday, which is held every year in many parts of the country, leads to certain conclusions:

1. Organized "hate movements," which flourish in large cities like Detroit, are dedicated to arousing fear and suspicion of minority groups. Jews, Catholics, Orientals and the foreign-born come in for their share of criticism, too.

2. These movements seem to appeal to people of a low cultural level—people who lack both education and opportunity and who find personal importance and meaning for their lives only in such negative crusades.

3. Though they probably involve relatively few individuals, these "hat movements" are potentially destructiv to the American life we are proud o and Protestant Christians must reco nize them for what they are.

The reactions of Bushnell Chur members to the Brotherhood Sunda service were both favorable and critic as would be expected. But they did n in any way resemble the hateful, hy terical reactions of the letters and te phone calls. In fact, members of th board of deacons who had extended th invitation to Central Church were ve pleased with the day's experience. Lite ally hundreds of those who attended th day's three services expressed to on another, to the ministers of Bushne Church and to the visiting minister the appreciation for an inspiring hour worship with its thoughtful sermon an fine choral music.

Temperate Objections

Comparatively few voiced their mi givings about the observance and the objections were expressed in a tempe ate spirit. Some indicated that, in the view, the only "safe approach" to ra relations is separateness; that any oth course inevitably leads to problem Others felt that to worship with tho who are not allowed to live in our neig borhoods was an act of hypocrisy. Th members of the Bushnell staff attempte to make clear that the opinions of tho who objected were as important to us the opinions of those who approved.

Those who promote projects li Brotherhood Sunday exchanges oug to realize what they are doing by suc

(Continued on page 36)

Mr. Forsyth is one of the ministers of the Bushnell Congregational Church in Detroit, Mich.

The Bible comes alive for our family

CHARLES H. LOCKYEAR

THE TRIP was the same we had made so many times before. True, the trees had turned the rainbow of autumn hues and the sky was clear. On other occasions it had been raining too hard even to see the trees, or fog or darkness had blacked out the countryside. But it was still the same road stretching four hours into the distance.

And yet this trip was different. Weary of endless "car games," Mother tried reading a story. It was an Old Testament Bible story about David and his son Absalom. It held the interest of our 11-year-old and 14-year-old boys and the discussion was a lively one. It was surprising what odd bits of information each had to contribute and the questions both asked and answered. The miles just flew!

All this is by way of explaining but one of the several ways during the last few months we made use of the *Family Resource Book* entitled *The Family Studies the Old Testament.*

Historical Background

For our family the section on historical backgrounds and their importance was most interesting and useful. We were able to see some of the sharp contrasts between Bible days and our own time and to appreciate how important it is to understand biblical incidents in their historical context—not only to make the stories more vivid and meaningful but to avoid making factual errors.

Did our boys know there had been a government-sponsored merchant marine in King Solomon's time? They did not, and it also came as something of a surprise to their parents. It has only recently been discovered that mining projects and metal-working industries were also sponsored by Solomon. And in the story "Jonah: A Prophet Who Tried to Run Away," we again had an example of God's reassuring love, which is to all people, even as it was to the people of Nineveh. The story has in it a great truth—no people are so bad that God hates them. We tried to think of this later as we discussed some of the trouble spots of our world today and what Christians ought to do about them.

Since we as parents have never felt that we had all the answers, the entire section "For Parents' Reading" gave us the necessary background to read the stories and helped us make them meaningful. Someone has said that books are intended to be used as keys to unlock the pages of other books. And so it is with the Bible. This *Family Resource Book* helped bring us closer to the Bible era, giving us new insights and new appreciation of its people and the message they have for us.

In addition to that important section for parents, the book includes a group of six stories concerning some of the major Old Testament themes. These are intended for parents to read or tell to the children, or for children to read for themselves. An excellent worship section takes into consideration the fact that most families have varying amounts of worship experience. Our family would like to reaffirm the truth of the statement of Walter J. Harrelson in the foreword: "The Old Testament is one of the richest treasures bequeathed to us by our predecessors. It is a treasure to be enjoyed, put to use and passed on intact to our children."

We discovered an important fact concerning the *Family Resource Books*—they require time. In our busy, cluttered lives—and this applies to the young children as well as to the teen-agers and adults—time is an exceptionally valuable commodity. But when we thought of all the newspapers, magazines and books that constantly claim our attention (to say nothing of all the other demands on our time) we agreed that, although the others often include information, fun and stories that we can use with the children, none of them has the positive Christian approach that we find in the *Family Resource Books.*

Thorough Study

We also agreed that it is not enough to skim over the "family books" lightly. They must first be read through by the parents and notations made in the margins whenever pertinent suggestions are given. This is not to say that all parts of the book must be used with the children; sometimes there are parts that are not applicable in all families. The whole section "For Parents' Reading" should really be studied so that its facts may be absorbed and concepts formulated to be drawn on during the use of this particular book and long, long after it has become dog-eared and the children have grown up.

We have used a number of *Family Resource Books* and feel that most of them are extremely valuable. We have filed all of them and continue to use them from time to time. The material is excellent for use in family devotions and we have sometimes used it for programs outside our family circle. Mother has used the books for Women's Guild programs; Dad has used parts of them at Churchmen's Brotherhood and civic meetings and the boys have found them helpful at Youth Fellowship meetings.

Charles H. and Catherine Lockyear of Webster Groves in Missouri, co-authors of this article, are co-sponsors of the Junior High Youth Fellowship in their local E and R church. Mr. Lockyear is assistant treasurer of the E and R Church with offices in St. Louis.

The Family Studies the Old Testament is a Family Resource Book for the January-March 1959 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series curriculum of the Evangelical and Reformed Church.

Copies of *The Family Studies the Old Testament* may be purchased from Pilgrim Press, 14 Beacon St., Boston 8, Mass. or 19 S. LaSalle St., Chicago 3, Ill. or from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa.

ELMER F. ANSLEY

An honored name in the E and R tradition

BOEHM'S E and R Church in Blue Bell, Pennsylvania bears in its name a memorial to the man to whom the Reformed Church in the United States (which became part of the Evangelical and Reformed Church in 1934) traces its origin. And in the earth beneath its pulpit lie the mortal remains of this pioneer.

Trained Mind

John Philip Boehm conducted the communion service at Falkner Swamp on October 25, 1725 that is traditionally considered the first in the Reformed tradition on the American continent. In recent years historical research indicates that there may have been earlier services in Virginia and North Carolina. But Boehm's work and particularly his *Kirchenordnung* (Church Order) played so important a part in the initiation of organized work in the Reformed tradition that the October 1725 communion service must be looked upon as its beginning.

Boehm, a schoolmaster, fled Germany in 1720 to become a farmer in the New World. But trained and devout minds were too few and too valuable to the community for Boehm's neighbors to allow him to remain a farmer. After five years of persistent urging he consented to become their pastor. His first step, even before ordination, was to celebrate the Lord's Supper.

Afterward he sought out a minister of the Dutch Reformed Church in New York who, in turn, explained the situation to his synod in Holland, which granted ordination to John Boehm. Thus began a fruitful relationship between the German Reformed people in Pennsylvania and the Reformed synods in Holland.

One of Boehm's most important contributions was the *Kirchenordnung*, which he drew up shortly after becoming a pastor. It described the duties and functions of the pastor, the privileges and responsibilities of members, procedures for conducting the affairs of the congregation and standards of worship. It was accepted not only by Boehm's first congregation but by many others and proved helpful to many pastorless congregations in the growing frontier communities. It thus became a starting point for much that was done later in giving order and cohesion to the transplanted church in the New World.

It is significant that while the *Kirchenordnung* provided that the "office and duty of the minister shall be to preach the pure doctrine of the Reformed Church according to God's word . . . to explain in order the Heidelberg Catechism and to catechize," the principle is also stated that ". . . the old shall diligently instruct the young in the Reformed religion, and thereunto shall carefully provide for hearing God's word in the preaching and in catechizing. . . ." Thus the idea of the congregation as a functioning unit for the spiritual benefit of all was firmly embedded in the early history of the fellowship.

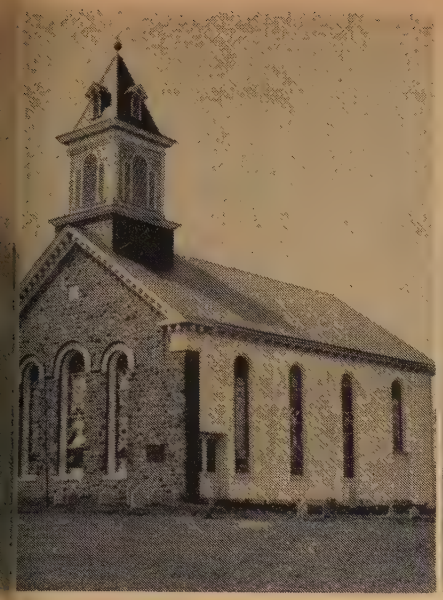
The first church building in what is now Blue Bell was erected on a parcel of ground deeded to John Lewis and John Philip Boehm in 1747. A congregation had been gathered, tradition says, as early as 1740 by Boehm in his home. The dependence on tradition for this date is necessitated by the fact that fire destroyed Boehm's "iron-bound chest" in which he kept his records. A letter which he wrote in 1748 has, however, been preserved.

Church's Beginnings

"When Dr. Slatter (Michael Schlatter) had come to this country and had made his visit to the country congregations, according to his commission, he stopped with me on his return. Then I gave him to understand that I was afraid that, in view of my years and the many fatigues which I had borne, I would not be able to stand it much longer, for at the time I was almost incapacitated from work.

"His Reverence asked me to make a proposition with regard to it. Then I explained to him that, as he knew, Schipbach (Skippack) had scattered of itself and was no more, but that at Old Goschenhoppen, four miles above, a union church had been built with the Lutherans. From that place to Germantown was twenty-four miles, where no services were held. Almost in the center was my own home, and I knew that round me Reformed people, desirous for their own true worship, were living.

Dr. Ansley is an assistant editor of *United Church Herald*. The letter quoted is from *The Life and Letters of the Reverend Philip Boehm*, by the Rev. William J. Hinke. Photos by courtesy of the church.



From a sturdy stone building (right) Boehm's Church has progressed to larger quarters (center). Left: minister greets parishioners.

"Then I asked him whether he did not regard it as advisable to establish a Reformed congregation in this district. Yet with this condition, that it should become one of the congregations standing under the supervision of the devout Fathers in Holland. . . .

"But if he regard it advisable and knew of a plan for it and if he thought that I would be supported in it, so that I could live according to my need, then I would be more quiet in my old age and would be satisfied. . . . Then his Reverence assured me that I would not be abandoned, and that he would mention this case favorably in his report.

Historical Data

"To this end he came and preached on the 3rd of February 1747 in my house but it was cold and only a few people assembled. However, we elected three elders. . . .

"We at Witpen built meanwhile a little stone church on an acre of land, which was bought and well insured. On the inside the church is 30 feet long and 27 feet wide. According to agreement I can apply 40 pounds to this purpose, which money I had collected in New York as early as October 1735, intended for a church lot for the now scattered congregation at Schipbach. But the church has cost in reality more than 70 pounds. It is well made, with durable walls and roof, door and shutters. . . ."

The people of Boehm's Church are, of course, keenly conscious of the history of which they are a part. A number of relics are being carefully preserved, among them the original deed for the property and a sketch of the first building, done in 1891 from historical data and from a description given by a member who had seen that building. There are photographs also of the three buildings which have succeeded the first.

Also included are the first pulpit Bible, printed in German in 1798; the oldest existing parish register, begun in 1764; the first communion set of pewter; pictures of all pastors since 1850; and the manuscript of the first history of Boehm's Church written by Jones Detwiler in 1890.

While aware of its history, the congregation also looks to the present and the future. Through the years some ten and one-half acres of land have been accumulated and plans are being made to put them to fuller use by expanding the plant. An educational building is to be the first of the new units. This should be especially helpful because the church's outreach into the community now includes work with young people. One of the features of this work is sponsorship of three Girl Scout troops. A troop is also to be organized for retarded children and will be correlated with a church-school program especially planned for them.

Church of the Month

The additional building space will be valuable because, while the community has been essentially rural since Boehm's time, it is only fifteen miles from Philadelphia and will participate in the metropolitan development in coming years. The educational building is to cost $100,000, a large undertaking for a 250-member church.

Community Services

Another valuable community relationship is with nearby churches. This is being developed particularly through Sunday evening community services, a revival of ancient custom that is finding considerable response.

The vision of the future also includes a new church building and, when that is finished, a replica of the original church building is to be placed over Boehm's grave to serve as a museum.

A bicentennial celebration was held in 1940. At that time a booklet was published which included Mr. Detwiler's history brought up to date by Anna Rossiter in an account of events from 1890 to 1940.

Since John Philip Boehm's time, the church has been served by thirty-four ministers, some on a supply basis. They have included names that have figured prominently in Reformed Church history, among them Michael Schlatter, Thomas Pomp Sr. and Jr., Samuel Helfenstein Sr. and Jr., and Charles G. Fisher. The present pastor is the Rev. Maurice J. Nielson.

Observing the Service Committee's work in Toumba . . .

The Greeks have a word for it

W. J. GRANBERG

PROPAGANDA of the most violent and effective kind is being spread in northern Greece by the Congregational Christian Service Committee. The Communists don't like it but the people do.

In fact, no one else seems to recognize it as propaganda and that's the beauty of it. The Communists talk and gnash their teeth but there is nothing they can put their finger on to "liquidate." This kind of propaganda is effective because it is changing hundreds of lives. It is violent because it has upset tradition in a theological seminary and caused students to feel concern for their fellowmen rather than for religious doctrine alone.

Unqualified Admiration

Writers for magazines and newspapers are supposed to be coolly objective in writing a story such as this. However, this writer must admit that his "enthusiasm" is apt to show, for he has nothing but unqualified admiration, coupled with astonishment, for the work of the Congregational Christian Service Committee in Macedonia. He had not known anything about either the idealistic or practical work being done there with the help of the dollars from American church people. Nor had he previously met the devoted people charged with such a daily labor of love in working for others. His first reaction was to ask: "How long has this been going on? Why didn't someone tell me?"

The Service Committee's Settlement House in Salonika is situated in a suburb of the city called Lower Toumba. It also is known as "Red" Toumba, for Communists are active there—friends and relatives of the guerillas who terrorized Greece ten years ago. They laid villages to waste, pillaged and robbed, kidnapped about 28,000 children and hustled them to "iron curtain" countries to the north.

There is poverty in Toumba—the abject kind you don't want to see or even admit exists. Poverty and misery are not nice. You have to be an extra special sort of person to love the "great unwashed." In fact, without love it is impossible to work with them. So charge up the fact of love to the staff of the Service Committee in Salonika.

That's the word the Greeks have for the work these men and women are doing. People who love do not shudder and cringe at close personal contact with poverty. If you cringe, you have not love; if you pull aside the hem of your garment so that you will not be touched by the downtrodden, the diseased, the desperately ill, you have not love.

Toumba is a natural and fertile field for Communists. It is also a fertile field for Christians. Both Christ and Lenin have walked among the suffering. The difference is that the one had love.

The Service Committee went to work in northern Greece ten years ago while the country was being ravaged by guerilla warfare. Feeding, clothing and medical stations were set up. Later work was concentrated on rehabilitating two villages that the guerillas had destroyed. As the need for this type of direct relief work lessened because of somewhat improved conditions in Greece (things still are far from good), the committee turned its efforts in another direction. Work was concentrated on several families who needed assistance. With the help of nearby Anatolia College a nursery was founded to take care of their children.

Two years ago, sensing a need for a community-wide social-service effort, the committee established its settlement house. Questions began to be asked immediately: "What are the Protestants

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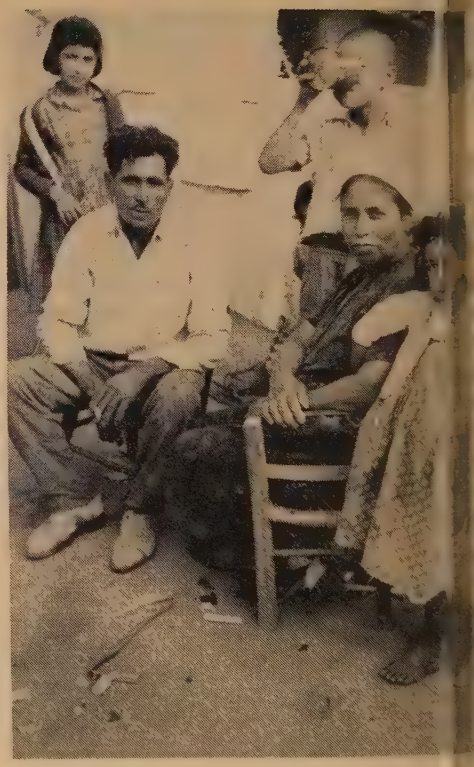


A typical poverty-stricken family in need of Christian love and attention.

"Red" Toumba, suburb of Salonika and site of the Service Committee efforts.

Mr. Granberg is public relations director for Anatolia College where his wife teaches home economics. Photos by Leonar courtesy of the author.

One course that is especially popular at settlement house is home economics.

doing here? Have they come to feed us with their propaganda?"

The answer to that last question which the Communists asked is a hearty yes! But that propaganda is love—something the Communists don't understand. They can't put their finger on it. You can't fight love if you don't know what it is. Oh, they have an idea all right and it's this that makes them uneasy because they can't combat it.

Are Protestants proselytizing? No! Orthodox churchmen in Salonika long ago realized that the Protestants are in Toumba simply to help people and to cooperate with their church in a social-service program—something the theological school at the University of Salonika had not been conscious of until the arrival of the Service Committee.

Today, however, theological students have become so imbued with the basic idea and value of social-service work that they cooperate wholeheartedly with the committee. They have formed four student groups—two of which work in prisons, one in an asylum for the aged (where conditions are deplorable) and one in village schools and clubs. Properly conscious now of the need for work among their own people, two former theological students are studying social-service work—one in Germany, the other in Athens. The hope: a School of Social-Service Work in the University of Salonika!

Another hope is that the settlement house may soon begin classes for training young people in shorthand, typing and languages to enable them to earn a better living. The average wage in Greece for most laborers is $30 a month.

One hope is already being realized. A class for mentally retarded children has been opened to teach them whatever they are able to learn. There has never been such a school in Greece and no government aid for one. The hope here is for a salaried, trained teacher to conduct the classes.

Practical Action

In the meantime, many other hopes have been crystallized into creative, practical action. Some 160 boys and girls take part in sixteen hobby and craft groups where they learn while they have fun, combining neglected education with play. Mothers are taught cooking and sewing in classes averaging around twenty-five members. Just as important, these women learn concern for persons —for their neighbor and his problems. One group of mothers works with the committee in the local school and helps raise money to improve classrooms and equipment. They also assist in other activities such as last summer's day camp on the campus of Anatolia College.

The work of the settlement house is done by trained people. The committee in Salonika is headed by Mrs. Tanoula Hadjiparaskevas, a charming, capable young woman who might just as well and more easily be known as "Mrs. Love." On her staff are a secretary, a group-work leader, a case worker and a warehouse manager in charge of the food, clothing and medicine still being distributed. Equally important are the twenty-five volunteer workers, all dedicated young men and women. Like

(Continued on page 36)

JAMES E. ANDREWS

Reformed churches to celebrate jubilee

A FRESH LOOK at the Reformation and a renewed dedication to its continual challenge will unite more than forty-five million Christians in member churches of the World Alliance of Reformed Churches in the 1959-1960 Reformed and Presbyterian Jubilee.

The Evangelical and Reformed Church is a member of the Alliance, also known as the World Presbyterian Alliance.

Centered in the celebration of major historical anniversaries in Europe, the jubilee will include pilgrimages, public pageants, special sessions of high-church courts and city-wide festivals in such cities as Paris, Edinburgh and Geneva.

Reformed Heritage

A determination to make the jubilee more than just another in a series of historical birthdays marks the plans now under consideration at the Geneva headquarters of the World Presbyterian Alliance and in the committees of the member churches most closely connected with jubilee events. A world Day of Prayer and Dedication next May 31 will set the theme for the entire jubilee period. Special services in the congregations of all member churches, as well as an ecumenical service in the Cathedral of St. Pierre in Geneva, will also mark the day. In study groups, private devotions and service projects the jubilee participants will enter into an examination of their Reformed heritage, testing the loyalty of their own denomination to the principles contained in these historic events and determining the future course of their Reformed discipleship.

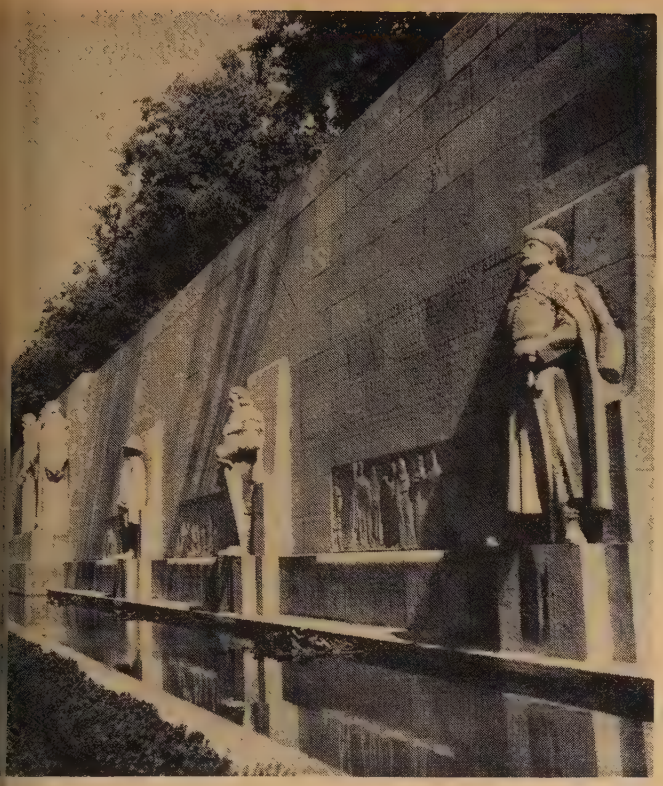
The churches in the homelands of the individual anniversaries will be responsible for the various national celebrations and the Geneva offices of the Alliance will serve as a channel for informing the entire membership of the program and producing the materials for the churches' use.

In France the 400th meeting of the National Synod of the French Reformed Church will convene in Paris on May 27 following a pilgrimage to the city of Noyon to mark the 450th year since the birth of John Calvin. The Paris Synod will recall the courageous meeting in the French capital of the first National Synod in 1559 when such a public gathering in a stronghold of Roman Catholicism demanded an extreme measure of dedication to the Reformation.

John Knox Chapel in Geneva where John Calvin lectured is hallowed shrine of Protestant Reformation.

On the following Sunday, May 31, the center of the European celebrations moves to Geneva for the St. Pierre observance of the Day of Prayer and Dedication. On June 1 in Geneva the newly restored Calvin Auditoire (Knox Chapel) will be dedicated in a service to which all Alliance members have

Mr. Andrews, a Presbyterian minister from Texas, is temporarily a staff member of the World Presbyterian Alliance in Geneva, Switzerland. Photos by courtesy of RNS and Swiss National Tourist Office.



Spokesmen for religious freedom Bocskay, Cromwell and Roger Williams are memorialized in Geneva monument.

been invited to send delegates and participants. The auditoire was the home of the English-speaking congregation of which John Knox was pastor during the persecution of Protestants under Queen Mary. It was also used by Calvin as a lecture center and was used by some of the early classes of the academy opened by Calvin in 1559 to train leaders for "the church and the civil government."

Civic Celebration

The academy, which provided a large number of European Reformation leaders, is looked upon as the forerunner of the University of Geneva, which will celebrate its 400th anniversary this year in connection with the Geneva portion of the jubilee. Deeply aware of the importance of the Reformation to the history of the community and to Switzerland as a whole, the city of Geneva will also participate in the celebration, which will last through June 6. The historic Swiss tradition of offering a haven to the persecuted and the 400th anniversary of Calvin's becoming a citizen of Geneva will be themes of the civic celebration.

An additional event to be marked during this portion of the jubilee is the 400th anniversary of the publication of Calvin's definitive edition of *The Institutes of the Christian Religion,* still the cornerstone of the theology of the Reformed and Presbyterian churches.

In Germany and elsewhere churches of Reformed background will be preparing for the 400th anniversary commemorating the publication of the Heidelberg Catechism, which falls early in the Nineteen Sixties. Between the Geneva festival and the Heidelberg anniversary attention will turn to Scotland where the 400th anniversary of the Reformation of the Church of Scotland will be celebrated in 1960. The mother church of Presbyterianism in the English-speaking world is the Church of Scotland. In October 1960 a special meeting of its General Assembly to mark the significance of the 1560 Reform is being planned. Parish and presbytery celebrations will also be taking place in Scotland during the anniversary year.

The World Presbyterian Alliance will also make available to its members a documentary film on the history of the Reformed tradition. Beginning with the humanist and Zwinglian periods of the Reformation, the film will depict the expansion of the "renewed" church across Europe and the world, as well as its modern dedication to mission and ecumenism that characterizes the Reformed family. Produced in Paris by the firm of Films Roger Leenhardt, the film will keynote the jubilee theme of modern challenge in the light of these historical developments.

The film itself, as well as other materials for the jubilee, will call attention to major Reformation triumphs that are often little known outside Europe. Chief among them is the Reformation in Eastern Europe. A pilgrimage to Hungary, home of the two-million-member Reformed Church of Hungary, is being planned. An additional one million Hungarian-speaking Reformed Christians live outside the borders of that nation, while Poland, Czechoslovakia, Romania and Yugoslavia are also centers of active Reformed churches.

Brazil Meeting

The Eighteenth General Council of the World Alliance of Reformed Churches will be held next summer in Sao Paulo, Brazil from July 26 to August 6. Delegates from seventy-four Presbyterian and Reformed churches in all parts of the world are expected to be in attendance.

With more than three and one-half million residents, Sao Paulo claims the title of the world's fastest-growing city. The population boom is matched by the growth of Brazilian Presbyterianism, considered by church leaders the most rapidly expanding body in the Presbyterian and Reformed family. There are forty-six Presbyterian churches in Sao Paulo itself with additional congregations composed of Reformed people of Dutch, Hungarian and Swiss background.

A study guide on the theme of the Brazil meeting, "The Servant Lord and His Servant People," has been prepared.

The last General Council of the Alliance met on the campus of Princeton Theological Seminary. In five years, however, the Alliance has grown to the point that few theological schools can accommodate all accredited delegates. It is expected that at least 500 guests from overseas will attend.

The author, Robert N. Schmalz and Robert E. Fatherley Jr. after college service.

College Sunday is a feature of our church year

ALFRED G. H. SCHMALZ

COLLEGE SUNDAY—the Sunday after Christmas—is being added to the calendar of the Christian year by an increasing number of churches.

This is entirely unofficial and not part of any denominational or interdenominational program. It has appeared as a grass-roots movement, growing out of the recognition that more direct attention should be given to this particular part of our church fellowship — our college students.

Student Participation

The Sunday after Christmas is one of the few Sundays in the year when most college students are home — an obvious choice for this observance.

The students participate in the morning worship service in varying ways. All churches, of course, publicize the day as College Sunday, inviting all students to church. Most churches enlist some of them as ushers and readers of the Selection and the Scripture lesson. Others, as we have done, turn over practically the entire service to students. We invite one to lead the prayers and two others to make brief addresses which together take up the time normally allotted for the sermon.

Our theme was "Christian Vocation." Robert North Schmalz, a third-year student at Harvard Law School, was one of the speakers. He had attended a conference on "Christianity and the Law" and drew upon his observations for his address. Robert E. Fatherley Jr., now in his first year of teaching at a coeducational Quaker school in Poughkeepsie, N. Y., was the second speaker. Both were concerned with what the word "Christian" might mean when associated with their professions.

Law schools are showing an increased interest in the relationship of Christianity to the legal profession, Robert Schmalz reported and described the recent discussions held at Harvard Law School. "I think this developing interest is due to a growing awareness that dedication to the law itself is not sufficient to give real meaning to the vocation of the lawyer," Robert declared. The movement culminated in a National Conference on Christianity and the Law held in Chicago last September which he attended as a delegate along with some 200 other lawyers and clergymen.

Dr. Schmalz is minister of the Congregational Christian church of Darien, Conn. Photo by Fairbanks.

"A good teacher," Robert Fatherley said, speaking of the relevance of Christianity to teaching, "is a person who has accepted a position of leadership, ever mindful of the good or the damage he can inflict by interpretation and execution of his responsibility. He is patient with a large cross-section of students; he has confidence in what he believes and shares it with others; and he is tolerant and loves his students."

Reunion Luncheon

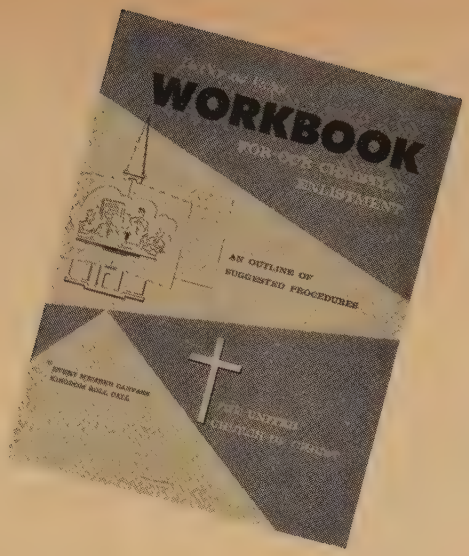
As to why he chose teaching for a career, Robert Fatherley said that he experienced "what Peter Marshall spoke of as 'a tap on my shoulder.' I followed this calling and chose teaching. Of all the things I have done in my life, teaching is the most exciting."

The churches' Christmas holiday program for college students does not consist solely of College Sunday. Some churches also organize a reunion luncheon. We hold ours on a day other than Sunday; for some churches the luncheon follows the morning service. At this luncheon the students have an opportunity to meet old friends, plan some dating for the vacation period and reminisce about old times. Our Board of Religious Education is host to the students.

Nor is our program confined to the Christmas holidays. Like other churches, we keep an accurate mailing list of our young people at college and send them the church newsletter regularly with other materials such as the Lenten "Fellowship of Prayer" and the denominational college magazine *Encounter*. The minister and the director of Christian education also write to all freshmen as well as to all graduating seniors.

We consider continuing contacts with our college students to be very important. Ninety-seven of our young men and women are away from home at college this year. Almost without exception our high-school graduates enter college or take up some other training outside our community. In any case they are away from home for from two to four years and may never live in our town again. If we were to fail to keep these contacts, we would lose them for the church. Even so, attrition is considerable. But with a program such as this, we not only serve them by letting them know they are important to our church but we believe we are helping to keep them in the mainstream of church life.

LAURENCE C. T. MILLER



A Venture in Christian Stewardship

In the belief that neither the Every Member Canvass nor the Kingdom Roll Call completely meets the needs of our churches, the Missions Council of the Congregational Christian churches and the Department of United Promotion of the Evangelical and Reformed Church, cooperating in their promotional program, offer *Our Christian Enlistment* to the churches.

Church Mission

It is widely recognized that before we can rightly ask our members to dedicate a worthy portion of their time, talent and treasure, the church should be engaged in administering a worthwhile program. To a degree greater than any other institution with which people affiliate themselves, the church is subject to the shackling influences of tradition with the result that its ministry frequently fails to meet the needs of our rapidly changing contemporary life. *Our Christian Enlistment* is a carefully wrought effort to meet this situation.

Underlying *Our Christian Enlistment* is the call for absolute loyalty to our Lord. This involves a clear understanding of the nature and mission of the church as well as a deep sense of responsibility to God for the way in which we use his gifts of time, talent and treasure.

The minister, a general chairman, three committees and the enlistment visitors comprise the organizational structure for the local church's enlistment project. Two booklets are available for their guidance—the *Workbook* and the *Program and Budgets Builder*. While the former is chiefly concerned with techniques, it places a much needed emphasis upon a clear understanding of the church and its mission. Two very important procedures are introduced in the *Program and Budgets Builder*. It roots the entire enlistment program in an effort beginning with the enlistment leaders themselves to gain a deeper understanding of the significance of the church's mission. The second outlines an all-church planning conference called for the purpose of consulting with the enlistment committee about planning the program and drawing up the personnel, benevolence and home expense budgets to support it.

Compelling Concern

Since this program stems from a fresh consideration of the church and its whole mission it arouses a compelling concern which must express itself in a ministry that, in obedience to our Lord, reaches out from the local church to all classes and conditions of men—at hand and in every part of the world.

The Missions Council and the Department of United Promotion are ready to provide guidance and counsel to local churches in this vital phase of church life. Supplemental printed materials will be sent to all active ministers early in the spring. In addition, three filmstrips with recordings—one in color visualizing the entire enlistment program, another suggesting procedures for the all-church planning conference and the third detailing the training of the enlistment visitors—will be made available to all congregations requesting them.

Leadership Training

As a further aid to churches undertaking this project, synods and conferences offer the *Allied Enlistment*. This is a training program beamed directly to local enlistment leaders. In this program teams of enlistment leaders representing churches within a limited geographical area will be brought together for training in four sessions scheduled from February through October. The names of guest leaders familiar with the purpose, basic principles and techniques of *Our Christian Enlistment* are available at the offices of the Missions Council and the Department of United Promotion.

Our Christian Enlistment is a tool designed to help the local church—small or large—to fulfill its mission as a Christian community and to take its rightful place as part of the world church. Properly used, it is a means by which the members of a church may inform themselves of the real purpose for which the church exists and commit themselves more fully to the ministry of Christ through the church with which they are affiliated.

Dr. Miller, an E and R clergyman, is assistant director of the Department of United Promotion, United Church of Christ.

This article is the first in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

NEWS

WITHIN THE UNITE

DEAN DABNEY HEADS CC HISTORICAL SOCIETY

THE REV. Dr. Vaughan Dabney, dean emeritus of Andover Newton Theological School, on January 1 assumed the duties of secretary of the Congregational Christian Historical Society. He succeeds the late Dr. Frederick L. Fagley, who was instrumental in the society's establishment and served with pre-eminent distinction as its first secretary *(See* Advance, *September 12, 1958).*

The office of the society has been moved to the Congregational Library at 14 Beacon St., Boston 8, Mass. and Dr. Dabney will be closely associated with the Rev. John A. Harrer, librarian.

A graduate of Chicago Theological Seminary, Dr. Dabney became minister of the 200-year-old Congregational church in Durham, N. H. in 1916 but interrupted his pastorate to serve as a Y.M.C.A. secretary in France with the armed forces. In 1920 he became minister of Second Church in Dorchester, Mass., an association that continued until 1931 when he accepted the presidency of Andover Theological Seminary, oldest Congregational seminary in America, which that year affiliated with Newton Theological Institution. Dr. Dabney was dean of the combined seminary and Bartlet professor of sacred rhetoric.

He has served the denomination in many capacities, including that of vice moderator of the General Council. As chairman of the Commission on Evangelism and the Devotional Life, he worked closely with his long-time friend Dr. Frederick L. Fagley, who edited *Daily Devotions.* Dr. Dabney has been president of the Massachusetts Federation of Churches and a member of the Massachusetts Bible Society's board of trustees.

Albert J. Penner

FELLOWSHIP CENTER PREPARES FOR EXPANSION

THE PURCHASE of three condemned tenement buildings adjoining its property on the north has been announced by the board of directors of Fellowship Center in St. Louis. After the buildings have been razed, the land will be the site of a new chapel and youth center.

Fellowship Center is a social service agency sponsored by the E and R Church, with help from the CC and Disciples of Christ churches in the area. Formerly located on Tyler Street, the center five years ago established a new location directly across the street from Cochran Gardens—low-cost public housing apartments for more than 3,000 people.

A building was erected on that site at a cost of $100,000 which serves as a settlement house and chapel. These facilities soon proved inadequate and a trailer is currently being used for youth meetings, clubs and Sunday school classes.

The photo shows the entrance to the present Fellowship Center building at the extreme left and in the foreground the three buildings to be torn down.

The Rev. Louis V. Huber, an E and R minister, is in his eighth year as director of Fellowship Center and pastor of Fellowship Center Church. The Rev. Eugene Kidder, a Disciples of Christ minister, is associate pastor. Two recent Eden Seminary graduates, the Rev. Kenneth Klingerman and the Rev. Lee Tyler, serve as ministers of social welfare. In addition there are five full-time lay workers on the staff and a large corps of volunteer leaders. Between 4,000 and 5,000 visit the center monthly.

John Ehrmann

CC BOARD TO AID INTEGRATING CHURCHES

SURELY THERE is cause for disquietude in every indication that church people are more willing to accept a desegregated society than a desegregated church," commented the Rev. Dr. Truman B. Douglass in connection with the release of findings of a survey made in 1,054 CC congregations to determine the extent of adoption of the denomination's nationally stated policy of "a nonsegregated church in a nonsegregated society."

As a result of the survey, the Board of Home Missions has voted to finance a campaign to put policy into action. The board adopted a resolution to aid any congregation whose financial support was jeopardized by its moves to integrate. It made $2,500 appropriations to the racial relations division of the National Council of Churches and the legal defense fund of the National Association for the Advancement of Colored People.

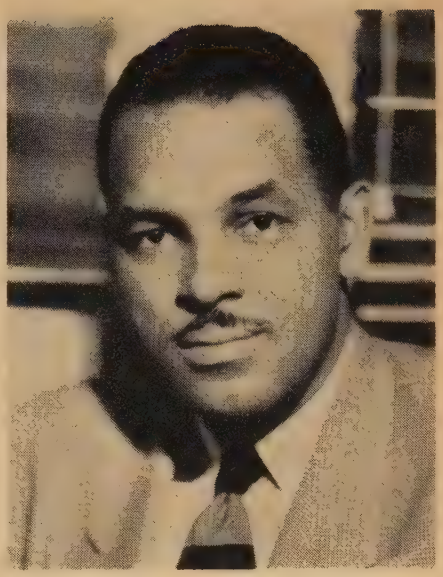
Interviewers for the board's survey reached 70 per cent of the churches in the urban areas of thirty-eight states—North and South—where racial problems arise.

Factors noted by the survey, which was directed by Dr. Herman H. Long *(see photo)*, the board's secretary for race relations, were these:

The extent of integration in the churches compares unfavorably with accomplishments of other institutions.

Only 38 per cent of churches surveyed had adopted a racial policy despite General Council pronouncements dating back to 1944. Of these, 72 per cent were for integration, 28 per cent against.

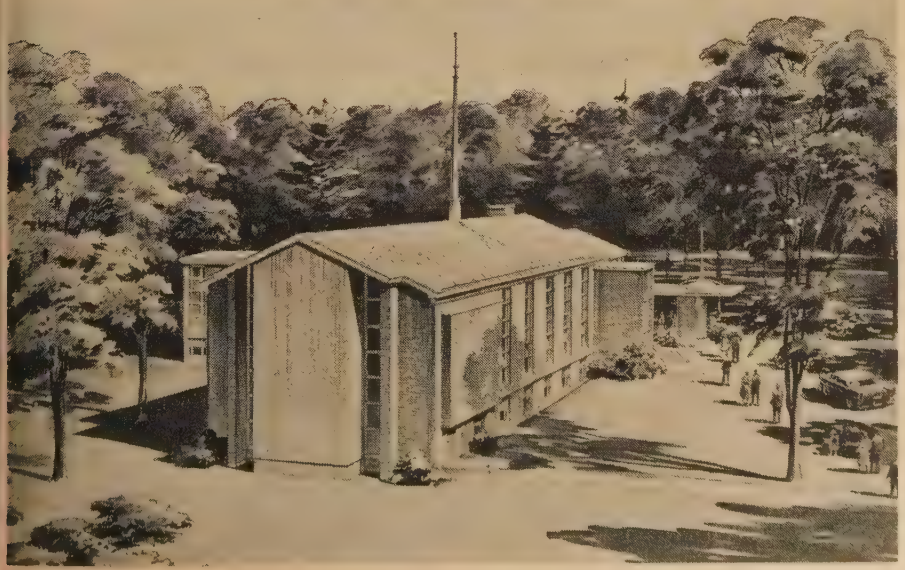
Candid questioning of clergy revealed 49 per cent of the churches were inclusive regardless of stated policy and 51 per cent said they were not.



THREE FAITHS SHARE FACILITIES IN STOUGHTON, MASS.

"STOUGHTON, the town where brotherhood is a reality." Thus the Boston *Sunday Globe* characterized the latest evidence of interfaith cooperation taking place in Stoughton, Mass. It all started when the Congregational Christians decided to build a new $230,000 church *(see photo)*. Fire had destroyed their colonial building in 1942. For six years the congregation worshiped in the Episcopal church until they could convert a house into suitable quarters in 1948. But as the membership increased, even this became unbearably crowded.

Lange and Lambert



CC church leaders recently learned that the Ahavath Torah congregation needed larger quarters so they sold them their converted house. The Jewish group thereupon offered its synagogue to the Knights of Columbus. The synagogue contained pews originally given by a Roman Catholic church. Since the Knights of Columbus had received a gift of new pews, the old ones—along with some from the Episcopal church—are being used by the Congregational Christians until they are able to purchase new ones.

Harmonious relations among the three faiths stem partly from the cordial understanding between the five clergymen in Stoughton who meet once a month for breakfast at the home of one of the group. Discussions of community health and delinquency have absorbed their attention as well as comparisons of their separate beliefs, customs and practices. Church architecture is also a common interest.

Robert J. MacLeod

Continued on next page ▸

SOUTH DAKOTA YOUNG PEOPLE ATTEND CONVENTION

TWO HUNDRED and sixty-four South Dakota young people and their leaders attended the recent Pilgrim Fellowship Convention held at Yankton College, Yankton, S. D., making it the largest PF gathering ever held in the state.

Leadership for the conference was provided by *(left to right in photo)* James Schmidt of Cincinnati, president of the National Council of the Pilgrim Fellowship; the Rev. Fred K. Swett, Christian education director of Second Congregational Church in Rockford, Ill.; A. Jane Molden, campus minister at Iowa State College in Ames; the Rev. Hubert A. Bahr, assistant superintendent of the Congregational Conference of South Dakota; and Gary Hoff, state PF president. Standing: Mrs. Bert Fenenga, President Adrian Rondileau of Yankton College and Celia Fritts, president of the Yankton PF group.

One highlight of the three-day meeting was a panel discussion on racial and cultural problems.

The college campus was considered an especially appropriate setting for the conference because it gave the young people a chance to get the "feel" of a college and to inspect the campus. Yankton contributed to the program special musical and dramatic features but most important it was able to give the students assistance in making vocational choices. Twelve forty-five minute sessions were set up in which PF'ers could meet with professors and talk over the opportunities available to them in particular vocations.

FLORIDA MISSION DEDICATES SANCTUARY

A NATIONAL MISSIONS church in Florida, which only five years ago erected its first unit with the help of the national Churchmen's Brotherhood and the E and R Board of National Missions, has this month dedicated a new $200,000 sanctuary shown in the accompanying photograph.

Trinity E and R Church, St. Petersburg, was organized in 1953 with ninety-three charter members. Services were at first held in the "cafetorium" of the nearby grade school. Within a year the congregation had erected its own "Brotherhood Hall," to which members of the Churchmen's Brotherhood throughout the denomination had sent contributions as their national project for 1953.

C. W. Vance

Not long after, the first two units of the Charles F. Freeman Educational Building were added. It is named in honor of the former secretary of the Churchmen's Brotherhood, who after his retirement gave much leadership to Trinity Church. But with a church-school enrollment of 225 and a congregational membership approaching 500, additional facilities were still urgently needed. The new sanctuary just completed seats 650, is fully air-conditioned and brings the total evaluation of Trinity's property to $350,000.

Dr. Purd E. Deitz of St. Louis, executive secretary of the Board of National Missions, was the principal speaker at the dedication service on January 4. Also participating in the dedication were Dr. Harvey Fesperman, president of Southern Synod; the associate retired pastors, Dr. Aaron Tosh, former president of Southern Synod; Dr. R. W. Blemker; Dr. James Johnson; and the present minister, the Rev. Robert B. Frey. Mr. Frey is president of the Florida Council of Churches.

AFRICAN VISITOR DESCRIBES WELCOME HOME

Readers of the *United Church Herald* who met Alice C. Mallet of Ghana, West Africa *(see photo)* during her visit in this country as a fraternal delegate to the Fourth Quadrennial Assembly of the Women's Guild in St. Louis will be interested in her report on the reactions of her people to her trip. The following quotations are taken from a letter to the Women's Guild written after Miss Mallet's return to her home in Peki.

"A hearty welcome was accorded by both Christians and non-Christians. Women's associations, school children, queen mothers, friends and relatives came up and met me on the way. There was a great rejoicing in the town. A long procession of the people led me to the chapel, where I was welcomed by the Rev. A. K. Abutiate, the district pastor, speaking on behalf of the congregation.

"I also greeted the people on behalf of the Board of International Missions, the Women's Guild, Christian friends and others; and I thanked God for having brought me safely home to my people.

"When the welcome service was over, we came out and went to my house where I received congratulations and exchanged greetings with people. A lot of chicken eggs were presented to me as tokens of congratulations and best wishes, as it is the custom of our people to present chicken eggs for congratulations."

"The people were happy to hear news from the United States," she writes. "They were also very pleased to hear that the people were friendly and kind to me during my visit. Actually I appreciated the warm reception given me by the people."

Miss Mallet also expressed thanks for the gift of a two-year subscription to *United Church Herald* presented by members of the Women's Evening Guild of Trinity Church, St. Louis, following her visit in their church.

Alice Mallet is the principal of the Evangelical Presbyterian Girls' Middle School in Peki. She is the granddaughter of the first African minister ordained by the Bremen Mission in Eweland, now the Transvolta Region of Ghana. Her father was also a Christian minister.

Wilke

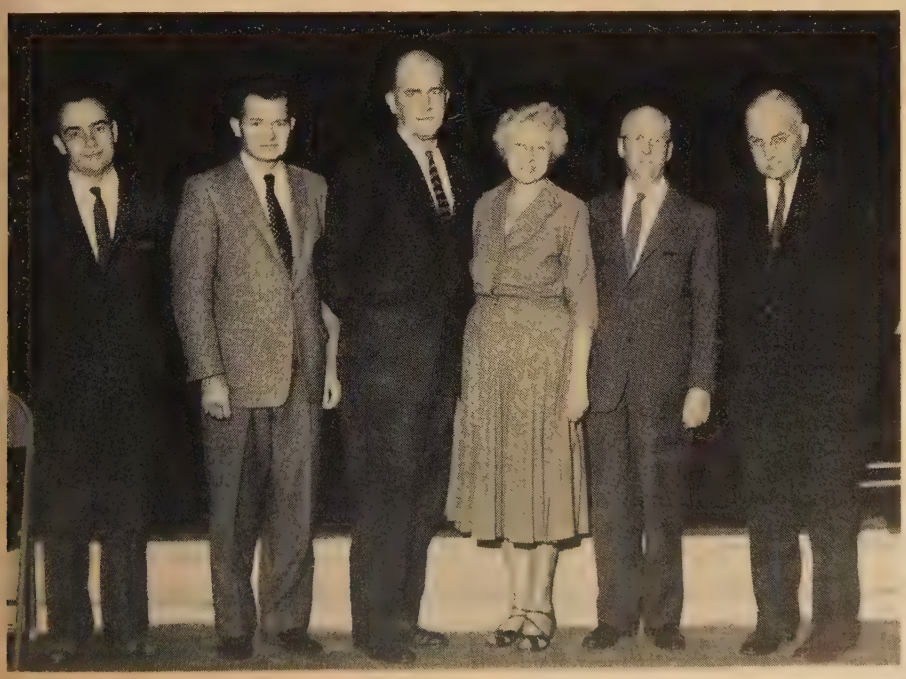
LAY EDUCATION EXPERIMENT RATED A SUCCESS

A recent adult lay education experiment conducted by the Claremont Congregational Christian Church in Claremont, Calif. aroused considerable interest and was acclaimed a great success by members of the congregation and interested town's people. Every Wednesday evening for eight weeks they met to hear lectures based upon *Great Phrases of the Christian Language,* written by Dr. Truman B. Douglass and other denominational leaders *(See* United Church Herald, *October 9).*

At the eighth session entitled, "The Congregation Speaks Back," questions from the audience were answered by four of the previous panelists led by Dr. Roderick Scott, former professor of philosophy at Fukien Christian University in China and at Olivet College in Michigan.

The participants in the presentation were drawn from different colleges, theological schools, Pilgrim Place and from among outstanding laywomen and young adults. One of the authors of the book, Dr. Roger Hazelton, head of the department of religion at Pomona College, gave two of the main addresses. Other speakers were the Rev. Edgar Reckard, chaplain of the Associated Colleges; Dr. Earl Cranston, dean of Southern California School of Theology; Dr. Matthew Spinka, former professor at Hartford Theological Seminary; Dr. Robert Ferm, professor of religion at Pomona College; and Dr. James Robinson, professor of theology at Southern California School of Theology.

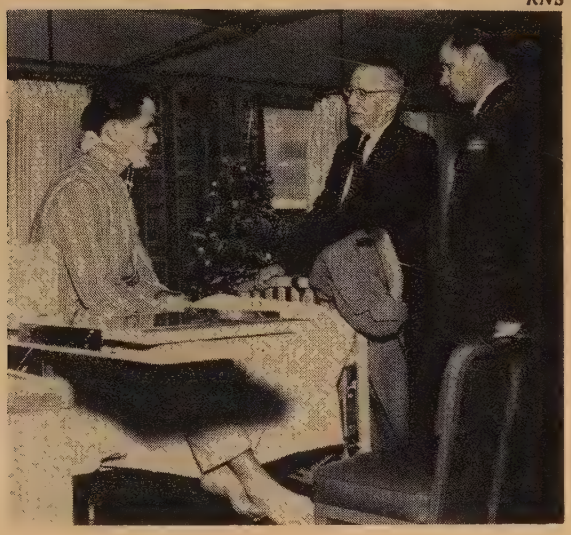
The photo shows Dr. Hazelton and four panelists—Dr. Alvin Scaff, professor of sociology at Pomona College; Dr. Sheldon Beatty, dean of men, Pomona; Mrs. Harold Jones and the Rev. Richard Ritter, former minister of Wailuku Union Church of Hawaii—with the Rev. Harold G. Jones, minister of the church. Dr. Jones served as moderator and leader of worship for the series.



NEWS of the WORLD

NATIONAL COUNCIL PRESIDENT VISITS SERVICEMEN

RNS



An appeal for more chaplains to minister to the spiritual needs of American servicemen and women in North Africa and Spain has been voiced by the president of the National Council of Churches. Dr. Edwin T. Dahlberg of St. Louis, Mo. reported on his return from an eleven-day tour of military bases that he had found "an imbalance" in the number of chaplains in these two areas as compared with the United States.

During his trip Dr. Dahlberg visited six Air Force and two Navy bases taking season's greetings to GI's from the Protestant and Orthodox churches affiliated with the National Council. He said that he was "deeply impressed" with the alertness and efficiency of America's military defense system in the areas he visited and with the character of the officers in command.

Dr. Dahlberg urged a "continued undergirding of Spain and Morocco" with economic aid, technical assistance, literacy programs and medical care. These programs should be carried on in such a way that the recipients might become self-sustaining, "which is what they want to be."

In calling for more chaplains abroad Dr. Dahlberg said: "We must remember that the military community today is a family community of fathers, mothers and young children. These young families constitute a tremendous potential in the moral and spiritual life of the nation." Photo shows Dr. Dahlberg and a chaplain visiting a serviceman at Zaragoza Air Base hospital in Spain.

CHURCHMEN OFFER ADVICE ON RELIGIOUS TV

A group of twenty practicing church and theological leaders found themselves on the road to becoming television producers when they met in New York City last month to plan a series of network TV programs and to discuss what theological issues could and should be presented on television.

The interdenominational gathering included representatives from four colleges, four theological seminaries and ministers of local churches as widely divergent—sociologically—as the Protestant Episcopal Cathedral of St. John the Divine and East Harlem Protestant Parish.

Television programs on which the group worked will be seen in July and August on the NBC-TV "Frontiers of Faith" series. The consultation represented the first time that a group of leading Protestant churchmen have been invited to take an active role in the planning of a network television religious series.

The Office of Communication for the United Church of Christ sponsored the conference for the Broadcasting and Film Commission of the National Council of Churches. Co-conveners were the Rev. Dr. Everett C. Parker, director of the Office of Communication, and the Rev. Dr. Robert W. Spike, general secretary for program of the CC Board of Home Missions.

"Frontiers of Faith" is a Sunday television program. Photo shows a scene from a recent drama entitled "The Last Disciple."

YOUTH WEEK OBSERVANCES EXPLORE CHURCHMANSHIP

MILLIONS of American teen-agers are being challenged to use their influence on behalf of the Christian church in the sixteenth annual observance of Youth Week, January 25-February 1. More than 1,000 local observances are being held by Protestant and Orthodox youth groups across the United States.

The 1959 observance also marks the twenty-fifth anniversary of the organization of the United Christian Youth Movement. The movement now represents more than ten million Protestant young people between the ages of 12 and 24. UCYM is administered through the National Council of Churches.

The Rev. Donald O. Newby, the National Council of Churches' youth work director and executive secretary of the United Christian Youth Movement, explained that the goal of Youth Week is to help young people understand the nature and purpose of the church. It is also an opportunity for them to explore the meaning of "churchmanship." This involves integration into worship, fellowship, study and service to the church. It includes the recognition of responsibility in the local congregation, the denomination, the interdenominational fellowship and the world-wide church. This challenge to youth is posed in the motto of the poster at right.

A LIVING WAGE FOR PROTESTANT MINISTERS

THE AVERAGE Protestant minister earns an annual cash salary of $4,400 for a seven-day work week of sixty to eighty hours, according to a recent Kiplinger report. In most congregations he has a sixfold job: administrator, organizer, pastor, preacher, priest and teacher. He spends an average of four hours a day running the business affairs of the church; two and a half hours counseling and calling on members of his congregation; more than an hour doing typing and secretarial chores; nearly an hour on denominational affairs. Only then does he get to such spiritual duties as preparing his sermons and conducting services.

A. Devaney

The average minister has virtually no evenings alone with his family, and week ends when other people are free are his busiest times. He has spent, as a rule, four years in college and three years in seminary. Yet, he is among the lowest paid of all professional men.

He is paid least in New England, where his annual cash salary averages only $4,000. He is paid most in Illinois, Indiana, Ohio, Michigan and Wisconsin, where his cash salary averages $4,600. Averages are deceptive, however. They fail to show the extremes at both ends of the scale.

It is true that ministerial salaries have gone up approximately 25 per cent in the last five or six years. But salary increases have been eaten up by the rising cost of living and for every minister who can command a substantial salary, ninety-nine are struggling to get by.

Continued on next page

WHITE RUSSIANS MOVED TO BRAZIL

THE TRANSFER to South America of 500 Old Believers, an ancient, nonconformist White Russian religious sect who had lived in North China since 1919 and 1920, was the biggest refugee news of 1958, according to Dr. Edgar H. S. Chandler, a CC clergyman who is director of the World Council of Churches' Service to Refugees. A first contingent of Old Believers is shown *(at right)* arriving in Los Angeles en route from temporary refuge in Hong Kong to Brazil where they will find permanent sanctuary.

After years of negotiation with governments and intergovernmental agencies, World Council officials were finally able to start the Old Believers on their way to new homes erected on a 6,000-acre tract in the State of Parana, Brazil.

The year 1959 has been declared a World Refugee Year. The United Nations High Commissioner for Refugees has embarked on a campaign to "close the camps by 1960" and the World Council is joining with other voluntary agencies and governments in an attempt to solve the refugee problem in Europe. For the first time in history, according to Dr. Chandler, it is possible to look forward clearly to solving the problem of Europe's refugees.

The plight of European refugees in China looms large for the World Council's Service to Refugees in 1959. For the first time large numbers of people have visas and the possibility of obtaining exit permits from China,

as well as opportunities for resettlement overseas. But there is not enough money to move them, Dr. Chandler added. Speaking in behalf of the Standing Conference of Voluntary Agencies Working for Refugees, Dr. Chandler said: "We are challenging the world to help these people who have twice fled communism." Funds to move them are "a life or death" matter. There are 10,000 to 12,000 Europeans in China awaiting resettlement overseas.

TWO-THIRDS OF NEW YORKERS RELIGIOUSLY AFFILIATED

NEARLY TWO-THIRDS of the more than fifteen million persons in the New York metropolitan area are members of a church or synagogue, according to a new statistical survey of religious affiliation. Of this number 15.9 per cent of the total population in the twenty-two-county metropolitan area are Protestant, 29.5 per cent Roman Catholic, 18 per cent Jewish and 2.2 per cent "other." Thirty-four per cent were listed as unaffiliated.

The new statistics are drawn from a fourteen-page report "Religious Affiliation of New York City and Metropolitan Region" issued by the department of church planning and research of the Protestant Council of the City of New York.

In another interesting break-down the study disclosed that more than 55 per cent of the city's estimated 960,000 church-affiliated Protestants are non-white. Negroes total 440,000 members and Spanish-speaking people, mostly Puerto Rican, comprise a total membership of 90,000.

"For the first time in seventy-five years the balance of immigration to New York City has been favorable to Protestantism because of the overwhelmingly Protestant character of the Negro community and the very substantial Protestant proportion of the Puerto Rican community," Dr. David W. Barry, chairman of the church planning department and executive director of the New York City Mission Society, stated. "These two groups have provided both opportunities and responsibilities for the Protestant churches over large areas of the inner-city," he said. "The future of Protestantism looks much brighter."

The religious affiliation report, which was prepared by the Rev. Leland Gartrell, the department's executive secretary, has been described as "the most comprehensive report on religious background and affiliation for the metropolitan area yet made."

Using these data along with projections of the City Planning Commission, Mr. Gartrell estimates that by 1970 Negroes will represent 43.8 per cent and Puerto Ricans 13.7 per cent of the city's Protestants.

The growth of suburban Protestantism, according to the report, is reflected in tables showing religious identification and actual church membership. In fact, Protestantism is more active in suburban counties surrounding New York than in the city itself. Although 22.6 per cent of the city's population are Protestants, only 12.5 per cent are church members. By contrast, in seven adjacent New York counties, 44.2 per cent are Protestants with 20.4 per cent active church members.

Mr. Gartrell noted that in the city's five boroughs and in twelve surrounding counties the estimated Protestant population totals 4,350,000. Of these 43.1 per cent maintain church membership.

The Protestant Council report estimates that 48.6 per cent of New York City's population are of Roman Catholic background with 27.1 per cent having actual church affiliation. In the seven adjacent New York counties 44.4 per cent of the population have Roman Catholic background with 20.5 per cent church-affiliated.

New dormitory at Lakeland College, Sheboygan, Wis.

E and R-CC Higher Education Conference

BOARDMAN GETSINGER

ONE OF THE major obligations of the church today is to supply "the nation and the world with responsible Christian leaders in every phase of life."

This statement was made by the Rev. Dr. Otto R. Gerber of Massillon, Ohio, chairman of the Commission on Higher Education of the Evangelical and Reformed Church. He addressed a joint meeting of the commission and the Congregational Christian College Council held in Kansas City, Mo. on January 5 and 6.

Dr. Gerber told twenty-two college presidents and others that the field of education is suffering from a bad case of "sputnikitis." Many educators are giving serious thought to changing the whole philosophy of education, both secondary and higher, to put it into higher scientific gear. So strong has this emphasis become, the commission chairman said, that there is reason to fear "that our whole educational system may become unbalanced."

Dr. Wesley A. Hotchkiss, general secretary of the Division of Higher Education of the Congregational Christian Board of Home Missions, told the educators that the vital role of the church "is to re-establish the dignity and calling of the scholar." The Christian faith, he said, is the necessary basis of "respectable scholarship" because the dignity of the scholar "must be rooted in a certain humility which arises out of the Christian concept of man as a finite creature."

Dr. Hotchkiss said the Board of Home Missions is "attempting to recapture the responsibility for higher education that was evident in the colonial beginnings of this country." For many years Congregational Christians neglected their colleges under a false concept of intellectual freedom, he said, but more recently they have begun to return to the ideas of the earlier period "in which the responsible intellectual freedom of the college is based on a direct loyalty to God as the source of truth."

The CC College Council heard a detailed explanation of the CC Christian Higher Education Fund Campaign for $7,500,000 from the campaign's national director, Dr. Harold T. Janes.

At the twenty-first annual meeting of the E and R Commission on Higher Education reports were made by the presidents of ten E and R-related colleges and headmasters of two related academies. A number reported higher enrollments, expanded faculties and facilities, a modest rise in faculty salaries and increases in some student costs, which had been deferred as long as possible.

Dr. L. Vernon Caine, president of the College Council, presided at its meetings. Dr. Gerber presided over the E and R body.

Library at Franklin and Marshall College in Lancaster, Pa. has 150,000 volumes.

Photos of the Evangelical and Reformed colleges, Lakeland and Franklin and Marshall, by courtesy of the colleges.

Mr. Getsinger is manager of the Boston office of the Office of Communication.

We Could Try That!

The members of an E and R church, desiring a personal type of devotions, wrote their own.

A PROJECT which the church family might undertake in preparation for Lent has come to our attention from the First Evangelical and Reformed Church in Waukesha, Wis. Last year while the minister, the Rev. Ralph P. Ley, was serving as resource leader at a synodical youth retreat, he was impressed by the need for a more personal kind of daily devotional. The thought occurred to him that perhaps the members of his congregation might write such a booklet. While there were no professional writers in his group, he decided to undertake the venture anyway.

Mr. Ley selected the *Gospel of John* as the basis for the devotions and divided it into sections suitable for day-by-day study. He then asked twelve persons in the congregation to write devotional material on any verse within those sections.

The people he chose all held some office in the church but were not "writers." The group included the president of the Women's Guild, the secretary of the Churchmen's Brotherhood, an elder, the janitor, the minister's wife, two women active in the Women's Guild and one who was president of the local council of church women. Mr. Ley also called on his student assistant and two church-school teachers.

A member of the congregation who worked for a lithographer designed a cover for the booklet which was mimeographed and assembled in the church office.

The form of the booklet was simple—the reading assignment and the particular verse under discussion appeared first. Then, in approximately 200 words, the volunteer writer offered his thoughts on the passage. A short prayer and a "thought for the day" concluded each page-long devotion. Material was included for each day from Ash Wednesday through Easter Monday.

While Mr. Ley chose the *Gospel of John* on which to base these devotions, another congregation might find another book more appropriate.

Individual authors did not sign their work but were introduced as a group in the preface. In this way members of the congregation knew that their friends—people who faced many of the same problems they did—were writing from similar backgrounds. Thus the devotions took on a more personal and meaningful character.

Mr. Ley summed up the results of the project as follows: "We feel that the project was helpful for the writers and that the booklets were appreciated by all who read them. We would recommend a similar undertaking to other congregations both large and small."

CONFORMITY TO WHAT?

(Continued from page 13)

of interpretation of life that deny the significance of action. Yet, if we reflect upon our lives—singly, in the family and in the community—we do "behave" more than we "act." There is an embarrassing degree of truth to the points of view that we reject.

But when the evidence is in, we see that religion often is an opiate not only of the workers, but of the middle class as well. We see that the arts often reflect the economic assumptions of our culture. We find that many of the seemingly important things we do are not the result of thoughtful decisions on our part but are automatic responses to life around us. We do not choose our patterns of life; we just fall into them; we behave and do not act.

We are bothered about conformity, then, insofar as it is conformity out of behavior, out of a less than thoughtful response to the pressures and temptations around us. The moral issue is not between conformity and nonconformity, but between "behaving" and "acting." It is self-conscious awareness of doing what we are doing, in contrast to just doing what we are doing. It is the thoughtful decision to set one's life in a certain direction compared to floating in that direction along the path of least resistance.

It is risking an innovation in the social sphere of our lives because we believe something to be important, contrasted to assuming that innovation is something odd or the result of neurotic behavior. It is daring to use the power we have to change the course of events in contrast to sitting back either in detached observation or abject despair. It is claiming the important and rightful place of contemplation, against the insistence that "busyness" is the mark of a sense of responsibility.

Animals "behave." Humans can "act." Many human beings are reduced to animal existence because all they do is behave. Most of us have a sense of dissatisfaction with mere "behaving" all the time. We know that we have the power to act—to think and direct our power purposively in the world. We can reduce the "beatness" of a "beat" generation, the "conformity" of suburbia, the life of religion as a life of useful reinforcement of where we are, the inertia we have in the face of powerful forces molding our society—but only when we begin to be really human. We can choose to be conformed to the image of action.

DUAL CITIZENSHIP

(Continued from page 7)

community which we call the church gets to the point where it can say with Paul: "the God to whom I belong."

Yet another mark of the community which we call the church is trust or confidence in the ways of God. Said Paul: "I have faith in God." Perhaps everyone aboard that ship would have confessed to an intellectual belief in the existence of a higher power. Perhaps they were like people today who admit that there must be a Supreme Being but who are not aware of his relevance for life or that he is at work in history now.

Perhaps one of the reasons for the weakness of the witness of the inner community which we call the church is that we have not insisted strongly enough that the word committed to us has meaning for our time. Too frequently we have yielded to those who say: "Christianity is all right as an ideal but in this situation we have to be practical." Paul would not have yielded to anyone who said: "It is all very well to believe in God but look at the waves! We must be practical!" He put his trust in the Lord of the wind and the waves.

Anything less than this quality of trust is a denial that God is still in control of his own creation. It is to capitulate to those who say: "The Communist talks a different language from our own; therefore we must learn his language. The Communist relies on force; therefore we must rely on force. The Communist denies God; therefore we must set God aside in our dealings with him."

This is the tragedy of a people who with vaunted freedom to attend the church of their choice, pay lip service to God and then find themselves saying, not to God, but to godless Russia: "What wilt thou have me to do?" So we fall into their trap and in the war of ideas communism wins without the necessity of firing a shot.

The church is a community within a world-wide fellowship. It is unique because it has an authentic word from God in Jesus Christ. Its responsibility is to bear witness of this word to the ends of the earth. If this witness is to be effective the church must have the courage to say: "I told you so." It must have a sense of belonging to God. And it must be willing to take God at his word as Job did when he said: "Though he slay me, yet will I trust in him."

Prof. Victor Obenhaus of the Chicago Theological Seminary faculty and Thomas Masuda, eminent Chicago lawyer, have been elected vice presidents of the Kobe College Corporation. The corporation receives funds for Kobe College in Nishinomiya, Japan and sends three Americans to relieve Kobe teachers who wish to study

BOOKS

RECONCILIATION AND RENEWAL IN JAPAN

By Masao Takenaka *(Friendship Press, $1.00)*

When a book needed in an important field is written in a scholarly yet readable text by one well qualified, a reviewer has the right to some rare rejoicing. Such is the case with *Reconciliation and Renewal in Japan.*

Dr. Masao Takenaka is unusually well equipped to present an account of the important relations of a young church and an ancient society in his native Japan. As professor of Christian ethics at the Theological School of Doshisha University, Kyoto, Japan, Dr. Takenaka is in a position to survey with authority the past history and the present problems and opportunities of the Christian movement in Japan. As an outstanding younger Christian leader with ecumenical experience—his doctoral study was done at Yale University Divinity School and more recently he has lectured throughout the United States under the sponsorship of the American Board of Commissioners for Foreign Missions—he is in possession of the keys to interpretation that can unlock the riches of his research to readers the world over.

Five tightly-interpreted, fact-packed chapters trace the Protestant movement in Japan from its beginnings just a hundred years ago, through the transition from feudalism, the rise of an industrial society, the confrontation with intense nationalism, down to the present-day with its unprecedented possibilities of developing a Christian framework for the reconciliation of men in their personal and social crises.

In his short but very full account of the origins of church life in Japanese society, Dr. Takenaka provides ample documentation for the recognition widely given by Japanese to the leadership of Christians in the fields of education, social work and rural reform. A fantastically high percentage of Japan's professional social workers today are Christians—one figure heard is 90 per cent in a land where 99.5 per cent of the people are *not* Christians.

All is not "sweetness and light," however, in the situation described or in this discerning commentary. It is one of the great virtues of the book that the author's profound Christian realism permits him to engage in some penetrating criticisms of church practices. Too often in Japan (also elsewhere, need we add?) Christians have retreated from their political and social responsibility at precisely those points and those times when prophetic witness should have been the order of the day. Dr. Takenaka probes those points where, as his noted teacher Dean Liston Pope would say, "the church has taken on the protective coloration of its culture." We would be well-advised, in this day when it is too easy to identify the American way with God's way, to pay close heed.

All of us should also study carefully the problems that cluster around the "two catchwords (that) characterize the spiritual condition of postwar Japan—freedom and peace." In the latter respect there is much we must learn and act upon in the writer's clear statement of the struggle being carried out in the new Japan to assure greater national independence in foreign policy, to preserve the protecting clauses of the "Peace Constitution" against rearmament and re-militarization, to eliminate the threat to mankind raised by the A-bomb and H-bomb testings.

In the related issue of freedom, which always lies at the core of discussion on the church's role in society, the following "concluding reflections" strikingly summarize Japan's situation: "In the face of far-reaching social transition, Christianity in Japan is confronted by the vital task of providing the moral basis for the establishment of a genuine sense of community. Formerly, in the old society, there was a strong emphasis on the supremacy of the state and freedom of the individual tended to be disregarded. In the postwar situation strong voices have been raised for the individual's rights, but responsibility toward the community has often been forgotten. The Christian church is challenged to demonstrate both the responsibility and the rights of persons in the midst of community and the necessity of responsible community as the place of individual fulfillment."

How should the extraordinary importance of Dr. Takenaka's study of "reconciliation" in Japan be appraised? Prof. Robert Wood, also of the Christian ethics faculty at the Theological School of Doshisha University, puts the matter best in his introduction to the book when he says:

"More important even than filling a need for a documented study . . . of the church at work in Japan is the role this book can play as an occasion for a real encounter with fellow Christians. . . . To see this church and these people with eyes that look with them and not at them, to see their problems and responsibility and to make their history a part of our history can be for us of value. It can, indeed, by God's grace be an event of reconciliation that gives substance to our unity in Christ and confirms the oneness of our Christian mission."

Philip E. Williams
E and R missionary,
North Japan College.

THE PRIVATE LETTERS OF LUKE

By Roger Lloyd *(Channel Press, $3.00)*

The highly imaginative story of how Luke, the physician, became convinced that he was the one to write and preserve accurately the story of the early Christian church is most ably and interestingly told by Roger Lloyd in his book *The Private Letters of Luke.*

As I read the book I quite agreed with Bishop Wand of London that it is "as thrilling as any detective story." Some literalists and dogmatic theologians, forgetting the imaginative vein in which the book is written, may be somewhat disturbed.

The description of the early church at Antioch as having twice as many Gentiles as Jews as well as merchants and slaves living together in love is contrasted quite ably with the Jerusalem group still bound by dogma.

These letters—and this is a book of letters—are well formulated, filled with thrilling incidents and charged with such elements of absorbing interest that one can't help but want to read on and on. This is a book that laity and clergy alike will enjoy reading.

Cleon Swarts
Superintendent, Pennsylvania Congregational Christian Conference.

SEEKING AND FINDING GOD

By Roy Pearson *(Abingdon Press, $2.00)*

This is a book to be lived with for a whole period—specifically for a forty-day period like that of Lent. In it Dean Pearson of Andover Newton Theological School has given us a series of devotional exercises for a "Lenten experience" of meditation and spiritual inquiry that can occur at any time of the year. As he says in his preface: "The only essential consideration about the time of its beginning is that it be early. The sooner the better."

Seeking and Finding God is organized upon a somewhat different pattern from that of the familiar daily devotional booklets one picks up in countless church vestibules. Dean Pearson first prints in full a respectably-sized Scripture passage instead of a single text. In these passages he has taken advantage of the freshness of the R.S.V. translation. Secondly, the body of each "meditation" takes the form of a series of suggestive and searching single-sentence comments or queries designed to serve as starters for the process of personal prayer and self-examination. Finally, each meditation ends with a vivid, pertinent and often unforgettably-phrased original prayer.

The book is fresh, illuminating, helpful and embarrassingly specific and practical.

Continued on next page

For Dean Pearson the worship of God leads directly and immediately to a consideration of the worshiper's responsibility to others and to the world in which he lives. Under such guidance it is impossible to "find" God and to overlook one's brother. *Seeking and Finding God* is an unusual blend of the voice of the mystic and the social actionist.

The reader will not soon forget Dean Pearson's prayers, in particular. One begins, for example, "Take us off our pedestals, O Father," while another ends, "Bring us into such assurance of thy daily need of us that we shall not lightly place thee second in our loyalties." It is a pleasure to recommend this book.

Edward C. Dahl
Minister, First Congregational Church, New Britain, Conn.

INTRODUCING NEW TESTAMENT THEOLOGY

By Archibald M. Hunter *(Westminster Press, $2.50)*

THE THOUGHTFUL person who may have read Hunter's previous books on the New Testament, such as *Introducing the New Testament*, and who is now ready to stand back and see the mighty theme of the whole, can do no better than to read this.

In this book, he points us to the story of the fulfillment of the divine plan of redemption. The New Testament tells how God completed his saving purpose by sending his Son, the Messiah, and inaugurating his reign in his ministry, death and resurrection, the advent of the Spirit and the creation of the new Israel destined to become the church.

Now this exciting news could be made into a frightfully dull thing—a matter of texts, linguistics and all the rest, including special pleading for a particular point of view. But not here. Beginning with the fact of Christ, the author looks at the first preachers of the "Fact" (from the first half of *Acts* and the "tradition" Paul received), and then the interpreters of the "Fact" (Paul, Peter, the author of *Hebrews* and John).

The volume is permeated with evangelical warmth and force, though it is by no means a tract. Especially good is the treatment of Paul. It is the sort of thing to keep Bible study and preaching properly centered and to inform the serious Christian.

Harland G. Lewis
First Church of Christ, Congregational, Farmington, Conn.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

As each issue of *United Church Herald* has come, I have had an impulse to write expressing my appreciation. But like some other letters, this one had remained unwritten. Now the January 1 issue has arrived and I must write.

This whole issue is to me a model of what a denominational journal should be —informing, interesting and inspiring.

But page 11 with the editorial "Straight from the heart" is the focal point for me and I believe it will be so for many readers. This represents real self-giving, never easy to achieve. It was written "straight from the heart" and straight to our hearts the message comes, giving courage and leading us to the "ancient, beautiful things" that really matter. Thank you very much.

Mary Ely Lyman
Professor emeritus, Union Theological Seminary.

★

Washington, D. C.

TO THE CO-EDITORS:

It was a delight to read the article in the issue of November 6 by Dr. Harold A. Bosley on the use of public funds for parochial schools. I have read court decisions and numerous editorials on the subject, but none has ever stated the case so clearly and forcefully, as I see it, as this article. There should be some way of giving it the widest possible distribution so that all who will may read it. It would be a sad day for the separate church and state cornerstone of our government if the courts should ever find a way to hold that public funds are available for such schools.

Ernest R. Moose

★

Buffalo, N. Y.

TO THE CO-EDITORS:

The article by Dr. Harold A. Bosley in the November 6 issue was excellent. I hope all subscribers read it carefully and called it to the attention of their friends.

We who live in predominantly Roman Catholic communities have had to face the situation presented in the article and it was good to read Dr. Bosley's position.

Martha (Mrs. Carl G.) Vogelmann
Christ E and R Church.

★

New Haven, Conn.

TO THE CO-EDITORS:

I am delighted with *United Church Herald* and congratulate the co-editors heartily on the successful merging of the two historic publications, *The Messenger* and *Advance*.

Luther A. Weigle
Dean emeritus, Yale University Divinity School.

★

Philadelphia, Pa.

TO THE CO-EDITORS:

Since a number of readers of *United Church Herald* have raised questions concerning the listings that appear under Congregational Christian and Evangelical and Reformed headings in the "Church and Ministerial Record" columns, it seems appropriate that there be an explanation of this procedure in order that there may be adequate understanding of it.

For the present, and until such time as it is possible to provide classifications which are common to both communions reporting in these columns, it is best for a number of reasons that they be maintained as they are being printed.

The "structures resolutions" adopted by the General Council at Omaha (Congregational Christian) and the General Synod at Lancaster (Evangelical and Reformed) make it necessary, until such time as the constitution of the United Church of Christ is approved, for both communions to maintain their separate entities and their separate methods of listing their ministers.

Beyond this it needs to be said that the "Church and Ministerial Record" columns are used by a great number of persons in both communions, including boards and agencies, in order that their mailing lists might be maintained as accurately as possible. The listing under separate headings enables all who need to take note of these changes to do so without any difficulty.

It is certainly our hope that the time will be not too far distant when a common system for gathering and editing reports concerning ministerial changes and congregational records will come into effect. Until that time comes it seems essential to report under the headings that are incorporated in these columns.

Unfortunately it has appeared as though the secretary of the Evangelical and Reformed Church acted unilaterally in requesting that these headings appear as they do. More correctly it should be stated that he, prior to the publication of the first issue of *United Church Herald*, had communicated with the co-editors concerning the manner in which these columns would best serve the interest of the United Church of Christ without causing needless administrative problems.

Sheldon E. Mackey
Secretary, Evangelical and Reformed Church. Co-secretary, United Church of Christ.

OBITUARIES

THE REV. ALBERT DETTMANN, retired E and R clergyman of San Francisco, Calif., died December 12 at the age of 80.

Born in Germany, Mr. Dettmann was educated there and was ordained in 1901. He served churches in Iowa, Oklahoma, Illinois, Kentucky and Louisiana.

He is survived by his widow, a daughter and two sons.

THE REV. HENRY JOHN DIETRICH, a retired CC minister, died at his home in Hardin, Mont. at the age of 87.

Mr. Dietrich was born in Russia and came to the United States in 1873 with his parents. He attended Chicago Theological Seminary and was ordained in the German Congregational Church in 1901. Mr. Dietrich served churches in Nebraska, North Dakota, Montana and Canada before his retirement in 1938.

Surviving are his widow, two sons, a daughter and four grandchildren.

RAYMOND FULLER ELLIOTT, an active leader of the Laymen's Fellowship of the CC churches, died December 8 on a train en route from Indianapolis to his home in Greene, N. Y.

Mr. Elliott retired as treasurer and personnel manager of the Page Seed Company in 1952 after thirty-five years of service to devote full time to his life interest: men's work in the Congregational Christian churches. He served as field representative without salary for the Laymen's Fellowship of the New York Conference, traveling over the state organizing and aiding men's groups in the local churches. He became known to the men as "Mr. Congregational."

Mr. Elliott's interest in laymen began long before his retirement from business. He pioneered in organizing the Laymen's Fellowship in New York and this organization in turn pioneered the National Laymen's Fellowship. Ray Elliott served as chairman of the New York group from 1942-1951 and was appointed the first national chairman of the reorganized National Laymen's Fellowship Committee in 1951.

Ray Elliott's name is also associated with the Lisle Conference Center for he helped to acquire the property and contributed generously to its support. From the center's start in 1942, Mr. Elliott had been chairman of the Lisle Committee. He was also the only lay member of the New York Conference Committee on the Ministry.

He is survived by his daughter, a daughter-in-law and three granddaughters.

THE REV. OTTO J. ENGELMANN of Storm Lake, Iowa, retired E and R clergyman, died December 14 at the age of 86.

Educated at Mission House College and Seminary, Mr. Engelmann was ordained in 1897 and served churches in Wisconsin, Illinois, Indiana and Iowa. He was also superintendent of the Fort Wayne Children's Home, Fort Wayne, Ind.

Surviving Mr. Engelmann are his widow, four daughters and five sons, among whom are the Rev. Alvin O. Engelmann, pastor of Bethany Church, Hiawatha, Kan. and the Rev. Victor W. Engelmann, pastor of Peace Church near Hudson, Kan.

MRS. ETHEL GOFFENEY, wife of a retired E and R clergyman, the Rev. Waldemar M. Goffeney of La Mesa, Calif., died November 10 at the age of 63. Mr. Goffeney spent his entire ministry in Indiana, including a thirty-year pastorate at Zion Church, South Bend. Besides her husband, Mrs. Goffeney is survived by four sons.

Word has just been received that MRS. GOTTLIEB HAFNER of Portland, Ore., widow of an E and R clergyman, died February 4, 1958 at the age of 85. Mr. Hafner, who died in 1950, had served congregations in Oregon and Washington. A son and a daughter survive.

THE REV. DR. JOHN H. KELLER, retired E and R clergyman of China Grove, N. C., died November 21 at the age of 84.

A graduate of Franklin and Marshall College and Lancaster Theological Seminary, he was ordained in 1901. He spent his entire ministry in North Carolina. In 1935 Franklin and Marshall College honored him with the degree of doctor of divinity. Surviving are his widow and a son.

THE REV. SEWARD R. KRESGE, retired E and R clergyman of White Hall, Md., died November 16 at the age of 73. He was educated at Albright College, Reading, Pa. and at the former Schuylkill Seminary (in Pennsylvania) and was ordained in 1909. He served churches in Pennsylvania and Maryland. His widow and two sons survive.

MRS. EMMA EBINGER MENZEL of Washington, D. C., widow of the Rev. Dr. Paul A. Menzel, died December 17 at the age of 93.

Dr. Menzel served E and R churches in Baltimore, Md. and Washington, D. C. and from 1919 until his death in 1934 was general secretary of the Board of Foreign Missions of the former Evangelical Synod of North America.

Mrs. Menzel is survived by four daughters and four sons, among whom are the Rev. Dr. Emil W. Menzel, former missionary to India, now with the Division of Foreign Missions, the National Council of Churches, New York City, and the Rev. Dr. Theophil W. Menzel, pastor of Bethel E and R Church near Manchester, Mich.

Word has just been received by *United Church Herald* of the death of THE REV. HARRY ANDREW SHUDER in Seattle, Wash. on October 24. He was 74 years of age.

Mr. Shuder was a graduate of Drury College and Andover Newton Theological School and held degrees from Harvard University and Stanford University. He served several Unitarian and Congregational Christian churches and was a chaplain in World Wars I and II. He retired in 1954 with the rank of colonel after thirty-two years in the Army reserve.

In 1930 he was appointed the first director of education in the Department of Penology of the State of California and spent thirteen years in educational counseling with prisoners at San Quentin as well as four years at Folsam Prison where he established an educational program.

Mr. Shuder is survived by his widow, one son, two daughters, five grandchildren and two great-grandchildren.

THE REV. DR. FRANK G. SMITH, minister emeritus of First Central Congregational Church in Omaha, Neb., died on November 28 in Blytheville, Ark. He was 93 years of age.

Dr. Smith is survived by a daughter and a son.

THE REV. DR. WILLIAM DANA STREET, a CC minister and organizer of churches in New York State for fifty years, died in Charlottesville, Va. on December 27 at the age of 84.

Dr. Street was a graduate of Columbia University and Union Theological Seminary in New York City. He founded and ministered to the Ridgeview Congregational Church in White Plains, N. Y. for thirty-seven years.

Dr. Street leaves his widow, two daughters, a son and nine grandchildren.

MRS. FLORENCE ENGLE TOBIAS, wife of the Rev. D. Emerson Tobias, retired E and R clergyman of Paramount, Calif., died December 10 at the age of 78.

Mr. Tobias spent his entire ministry in Ohio where Mrs. Tobias held numerous offices in the Women's Missionary Society of the former Reformed Church in the United States. She also took a leading part in the establishment of the missionary home in Tiffin, Ohio and was a life member of the Women's Guild. When Mr. and Mrs. Tobias moved to California, they became charter members of the Congregational Christian church of Downey. Surviving Mrs. Tobias are her husband and one son.

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BROTHERHOOD SUNDAY

(Continued from page 14)

activities and what they are not doing. They are not providing a panacea for America's racial problems. There is no such panacea in sight. The long-range solution of America's racial tensions awaits complete equality of opportunity for all minority groups in employment, housing, education, transportation and so on.

Brotherhood Sunday observances are a step toward the achievement of these goals. Such exchanges give white churchgoers an opportunity to get to know their fellow Christians who happen to be Negroes and this works two ways. Surely such an ap proach to racial understanding can hel bring all Christians closer together.

An interracial service, therefore, ha special value for the doubters in our whit congregations because it provides an occa sion for open expressions of their fears i respect to intermarriage and Negro "in vasion" of neighborhoods. It forces all o us to face up to differences of opinion an to recognize the need for Christian charit toward opinions differing from ours as wel as Christian humility about our own, an it gives one more reason for consideratio of a highly controversial issue which w might otherwise be tempted to avoid.

When we see the genuine joy that peopl in both our white and Negro congregation have in such pulpit and choir exchange we know that this project is immensel worthwhile. It would be unfortunate if, i the face of threats and emotional outburst any of our churches should decide to "pla safe" and deny such an expression of th Christian brotherhood they profess.

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THE GREEKS HAVE A WORD

(Continued from page 19)

"Mrs. Love," many of them are Anatoli graduates. A seminar of twenty session trains them for the committee's work.

Aside from numerous and varied grou activities, the individual case work don would stagger the average social-servic agency in the United States. Sixty case are handled a month. And there is clos cooperation between the committee, th local church and governmental agencies Just one example of its accomplishment a blind man was taken to Athens for critical eye operation and happily returne to the business of making a living.

The budget for the work of the settle ment house in Salonika is 35,000 drachma a month—only about $1,000. But th budget of love, time and hard work is un limited or at least there is a continuou overdraft. The committee's work in Greec is headed by Newell Steward in Athens Mrs. Hadjiparaskevas follows such pio neers as the Rev. William W. Mendenhall Thomas Kennedy and John Thomas who s ably carried out this "love your neighbor project in the Salonika area. The work ha been initiated even earlier by Ruth Nichol who went in her jeep out into regions wher shooting was still going on in the strugg with the Communist guerillas.

These are the dry facts of the story o the Congregational Christian Service Com mittee in Salonika. Add love and you hav a living, vibrant settlement house doing a inspired job among people worth reclaim ing for the sake of society, for themselve and for Christ.

Church and Ministerial RECORD

E and R Address Changes

CLARK, ROBERT J., Elmhurst College, Elmhurst, Ill., instructor in philosophy (new).

DOBSTAFF, HAROLD F., Mentor, Ohio, to 113 N. Beverly Lane, Wheaton, Ill., pastor of a new mission church.

HEINE, EDWARD H., 221 W. Van Buren Ave., Naperville, Ill., pastor of St. John's (new).

LEMKE, S. SAMUEL, Morden, Manitoba, Canada, pastor of Morden Charge (new).

NUCKOLLS, GEORGE L., (E) Denver, Colo., to 1118 Fir Ave., McAllen, Tex.

REBERT, CHARLES B., (E) Littlestown, to Homewood Church Home, 9 York St., Hanover, Pa.

ROEMER, HENRY B., Vegreville, Alta., Canada, to Scotland, S.D., pastor of Bethany.

SCHMIDT, JOHN L., (FSP) 1143 New Trenton Rd., Highland, Ill.

SCHMIDT, PAUL L., Gerald, Mo., to 9720 Corregidor Ave., St. Louis 21, Mo. (retired).

VASVARY, EDMUND, (I) to 1411 Hamilton St., N.W., Washington 11, D. C.

ZEYHER, CARL H., Watertown, to R. 2, Sheboygan, Wis., pastor of Faith.

Code: E—Emeriti, retired or disabled; FSP—Full-time synod president; I—Inactive, or in secular work.

CC Calls

BILLUPS, JOSEPH, to Preble, N. Y.

BLANNING, JAMES R., Westfield, Danielson, Conn., to associate, First, Cambridge, Massachusetts.

BOYLE, RICHARD, to West Bloomfield, Holcomb, N. Y.

BRADFORD, ALFRED E., Collinsville, Conn., to Union, Devon, Conn.

BROWN, JAMES C., to Cleveland Park, Washington, D. C.

BROWN, THOMAS F., Methodist, to assistant, South, Peabody, Mass.

CHRISTIE, RALPH A., to interim, Bristol, Connecticut.

COTTEN, CARROLL, to student assistant, First, Meriden, Conn.

DE BOER, DOWIE C., First, Milford, Mass., to Brimfield, Mass.

FARRER, ROLAND B., layman, to Center, Northbridge, Mass.

GREEN, JAMES A., Methodist, Williamstown and East Brookfield, Vt., to Federated, Lyndon, Vt.

HARTSHORNE, M. HOLMES, to Oriskany Falls, New York.

JONAS, OTTO K., Lynnfield Center, Mass., to United, Walpole, Mass.

LAWRENCE, T. ALBERT, associate, Wellesley, Mass., to director of Christian education, First Central, Omaha, Neb., March 1959.

LUTHER, N. GORDON, Baptist, to Chepachet, Rhode Island.

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MELLOY, HOWARD, Methodist, to First, Phenix City, Ala.

MILLER, JAMES E., layman, to Brooktondale, N. Y.

OLIVER, JOYCE, to student assistant, First, Meriden, Conn.

RIDENOUR, RICHARD, Yale Divinity School, to assistant, First, West Haven, Conn.

SCOFIELD, KENNETH, layman, to Coventryville, N. Y.

STAMP, LLOYD R., First, Albany, N. Y., to co-minister, Eugene, Ore.

STARLING, RUDOLPH, to Hunt Memorial, Alexander City, Ala.

TAKAYANAGI, M. JACKSON, Parma and Greece, Hilton, N. Y., to South, Utica, New York.

VAN BLAIR, BRUCE, Andover Newton Theological School, to Paxton, Mass.

VAN SLOOTEN, DAVID, layman, to Chenango Forks, N. Y.

WARD, JOSEPH, to Olivet, Livingston, N. J.

WARFIELD, MRS. THOMAS P., to Rensselaer, New York.

WHITNEY SR., RICHARD H., (E&R), to Community, Boston, N. Y.

WINCHELL, WALLACE, to minister of parish administration, First, Manchester, N. H.

CC Resignations

BECK, JOHN, West Bloomfield, Holcomb, New York.

BLANCHARD, MYLES D., Carthage, N. Y.

BREON, W. EARL, Church of the Brethren, associate, First, Bakersfield, Calif.

COFFIN JR., GEORGE H., Westminster West, Vt., to retire, June 1, 1959.

CRAWFORD, CEDRIC E., Mexican, Chino, Calif., to interim, Union Theological Seminary, Mexico City, Mexico.

FRAZIER, DONALD H., Community, Cedar Grove, N. J., to Christian Higher Education Fund, Western Region.

GLEASON, PAUL R., Baptist, Oriskany Falls, New York.

HAVEN, WILLIAM L., Westminster, Vt., to retire, July 1, 1959.

MAC KENZIE, ALLAN G., South, Utica, N. Y.

MONTGOMERY, CHARLES G., Winthrop, N. Y.

NICHOLS, EDWARD G., Madrid, N. Y.

REEDER, RUDOLPH R., Moravia, N. Y.

SIZELAND, EDWARD J., Ogdensburg, N. Y.

TATE, CHARLES E., Community, Etiwanda, California.

VAN DERVEN, GEORGE, Curriers and Java Village, N. Y.

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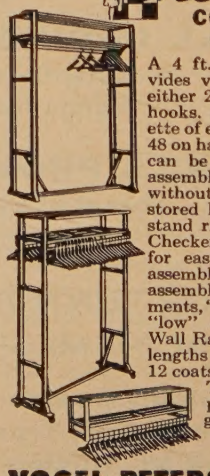

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E and R Installations and Ordinations

ALTENBERND, JOHN S., installation, St. Philip's, Concord Village, St. Louis, Mo., December 14.

CLARK, ROBERT J., ordination, St. Peter's, Chicago, Ill., November 16.

HEINE, EDWARD H., ordination, St. Paul's, Elgin, Ill., November 16.

KOERT, JOHN L., installation, First, Apollo, Pa., December 14.

MAY, MILTON A., installation as pastor of the St. Paul-Harbaugh Charge, Mercersburg Synod, December 14.

YOUNGEN, J. EUGENE, installation, Union, Bascom, Ohio, December 7.

CC Installations, Ordinations and Recognitions

AINSLIE, PETER, installation, First, Thetford, Vt., December 14.

BAIR, HERBERT H., installation, First Central, Omaha, Neb., November 23.

FOREST, JACK D., recognition, First, Rochester, Wis., November 16.

JANSEN, PETER J., recognition, Community, San Dimas, Calif., December 7.

LEMMEX, RONALD M., installation, First, Rialto, Calif., December 11.

SMITH JR., HERBERT B., installation, Community, Ventura, Calif., November 30.

SMITH, TERRY N., ordination, First Community, Columbus, Ohio, November 30.

Received into E and R Membership

CREST COMMUNITY, Midwest City, Okla., by Kansas City Synod, November 30.

LEMKE, S. SAMUEL, Morden, Manitoba, Canada, by Dakota Synod, December 15, from the Evangelical Church of Germany.

ST. ANDREW'S, Lexington, N. C., by Southern Synod, November 17.

Dissolved

ZION, Neudorf, Saskatchewan, Canada, by Dakota Synod, December 15.

Changes in E and R Synod Rosters

In Lancaster Synod the Lincoln and Reamstown Charges have been realigned. First, Ephrata, Pa. and Zion, Lincoln, Pa. constitute the Lincoln Charge; St. Paul's, Adamstown, Pa. and Salem, Reamstown, Pa. constitute the Reamstown Charge; St. John's, Center, Pa. and St. Paul's, Bowmansville, Pa. now constitute the Center Charge.

In Mercersburg Synod the East Berlin Charge has been realigned. St. Paul's, East Berlin, R. 1, and Zwingli, East Berlin, Pa. now constitute the East Berlin Charge. Emmanuel, Hampton, Mt. Olivet, East Berlin, R. 1 and St. John, New Chester, Pa. constitute the Hampton Charge.

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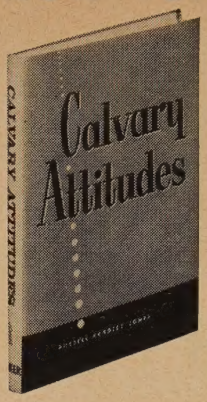

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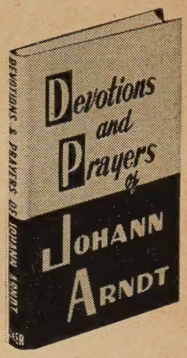

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